

A Sanskrit Grammar

for beginners

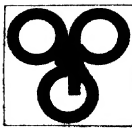
in Devanagari and Roman Letters Throughout

By

F. Max Müller, M.A.,

Foreign Member of The French Institute, Etc.

Second Edition, Revised and Accentuated



Asian Publication Services
New Delhi

ASIAN PUBLICATION SERVICES
C-2/15 SDA, NEW DELHI 110016

FIRST PUBLISHED 1870
FIRST APS REPRINT 1975

Price Rs. 75.00

PRINTED IN INDIA
AT JAYYED PRESS, BALLIMARAN, DELHI 110006 AND
PUBLISHED BY J JETLEY, ASIAN PUBLICATION SERVICES,
C-2/15 SDA, NEW DELHI 110016.

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F. MAX MÜLLER, M. A.,

FOREIGN MEMBER OF THE FRENCH INSTITUTE,

ESQ.

SECOND EDITION, REVISED AND ACCENTUATED.

LONDON:

LONGMANS, GREEN, AND CO.

1870.

Oxford:

**T. COMBE, M.A., E. B. GARDNER, AND E. PICKARD HALL,
PRINTERS TO THE UNIVERSITY.**

PREFACE

TO THE FIRST EDITION.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the *Prakriyā-Kaumudī*, the *Siddhānta-Kaumudī*, the *Sārasvatī Prakriyā*, and the *Mādhaviya-dhātu-vṛtti*, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vān* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pāṇ. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mān* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pāṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *t* and *ā*, from § 220 to § 226,

* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεται τις μᾶλλον ἢ μιμήσεται*, but I feel that I may say, *यत्ने कृते यदि न सिध्यति कोऽत्र दोषः*; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars*.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta-Kaumudī* by Śrī Tārānātha-tarkavāchaspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in § and ४. On page 136, l. 7, read *स्त्रीवत्* instead of *स्त्रीवत्*; this is corrected in the *Corrigenda*, and the right reading is found in the old edition. On the same page, l. 13, insert *न* after *विना*, or join *विनास्त्रीबोधकत्वं*.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's * MS., gives to his list of verbs, with the exception of the Bhû class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere; and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जगृ *jāgri*, which forms its Aorist by adding इषं *isham*, ईः *īḥ*, ईत् *īt*. Here the simplest rule would be that final च *ri* before इषं *isham* becomes र *r* (Pāṇ. vi. 1, 77). This, however, is prevented by another rule which requires that final च *ri* should take Guṇa before इषं *isham* (Pāṇ. vii. 3, 84). This would give us अजगरिषं *ajāgar-isham*. But now comes another general rule (Pāṇ. vii. 2, 1) which prescribes Vṛddhi of final vowels before इषं *isham*, i.e. अजगरिषं *ajāgārisham*. Against this change, however, a new rule is cited (Pāṇ. vii. 3, 85), and this secures for जगृ *jāgri* a special exception from Vṛddhi, and leaves its base again as जगर् *jāgar*. As soon as the base has been changed to जगर् *jāgar*, it falls under a new rule (Pāṇ. vii. 2, 3), and is forced to take Vṛddhi, until this rule is again nullified by Pāṇ. vii. 2, 4, which does not allow Vṛddhi in an Aorist that takes intermediate इ *i*, like अजगरिषं *ajāgarisham*. There is an exception, however,

* They have been given in the second edition.

to this rule also, for bases with short अ α , beginning and ending with a consonant, may optionally take Vṛiddhi (Pāṇ. VII. 2, 7). This option is afterwards restricted, and roots with short अ α , beginning with a consonant and ending in र r , like जागर् *jāgar*, have no option left, but are restricted afresh to Vṛiddhi (Pāṇ. VII. 2, 2). However, even this is not yet the final result. Our base जागर् *jāgar* is after all not to take Vṛiddhi, and hence a new special rule (Pāṇ. VII. 2, 5) settles the point by granting to जागृ *jāgri* a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ *jāgri* should have inspired a grammarian, who celebrates them in the following couplet :

गुणा वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं ।
पुनर्वृद्धिर्निषेधोऽतो यत्पूर्वोः प्राप्यो नव ॥

“Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ri* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Śārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇīdhara, Kāśinātha, Tārānātha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Śāyana to the Rīg-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pāṇ. VII. 2, 42, as well as the Śārasvatī II. 25, 1, gives the Benedictive *Ātmanepada* वरीषी *varīṣī* and वरीषी *varīṣī*; yet a reference to Pāṇ. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

in using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna*, this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakāminau*, वृषगामिणौ *vṛishagāminau*, हरिकामाणि *harikāmāṇi*, and हरिकामेण *harikāmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛitti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Uṇādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the *Prakriyâ-Kaumudî* bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244-285, I have chiefly followed the *Prakriyâ-Kaumudî* and the *Sârasvatî*. These grammars do not conjugate every verb that occurs in the *Dhâtupâtha*, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the *Siddhânta-Kaumudî*, the order of the verbs as given in Pânini's *Dhâtupâtha*, but they group the verbs of each class according to their voices, treating together those that take the terminations of the *Parasmaipada*, those that take the terminations of the *Âtmanepada*, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtisvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student; in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,
5th April, 1866.

PREFACE

TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmaśāstrī, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstrī objects to the form पुंसु *punsu* as the locative plural of पुमान् *pumān*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, पुंस्वान् *pumsvān*. But in our own Sanskrit grammars we first have a general rule that स is changed to श after any vowel except अ and आ, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pumsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न *n*, making it grammatically and physically possible for the स *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsā*, Gen. पुन्सः *punsah*, &c.; but in these cases the स *s* is radical, and would therefore not be liable to be changed into श *sh* after a vowel and Anusvāra (Pāṇ. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *pumsu*. In Pāṇini's grammar (as may be seen from my note appended to § 100) the rule on the change of स *s* into श *sh* is so carefully worded that it just excludes the case of पुंसु *pumsu*, although the सु *su* of the loc. plur. is preceded by an Anusvāra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pāṇini's authority, and have written पुंसु *pumsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvāra, and if the सु *su* is the termination of the locative plural, the स *s* would be sounded as श *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pāṇini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MULLER.

PARKS END, OXFORD,
August, 1870.

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SANSKRIT GRAMMAR.

THE DEVANÂGARÎ LETTERS.

VOWELS.			CONSONANTS.		
Initial.	Medial.	Equivalent.			
अ	—	a	क	क	k
आ	ा	â	ख	ख	kh
इ	ि	i	ग	ग	g
ई	ी	î	घ	घ	gh
उ	ु	u	ङ	ङ	ṅ
ऊ	ू	û	च	च	ch (or k)
ऋ	ॠ	ri (or ri)	छ	छ	chh (or kh)
ॠ	ॡ	ri (or ri)	ज	ज	j (or g)
ऌ	ॢ	li (or li)	झ	झ	jh (or gh)
ॢ	ॣ	li (or li)	ञ	ञ	ñ
ए	ै	e	ट	ट	t (or t)
ऐ	ॢ	ai	ठ	ठ	th (or th)
ओ	ी	o	ड	ड	ḍ (or ḍ)
औ	ौ	au	ढ	ढ	ḍh (or dh)
			ण	ण	ṇ (or ṇ)
			त	त	t
			थ	थ	th
			द	द	d
			ध	ध	dh
			न	न	n
			प	प	p
			फ	फ	ph
			ब	ब	b
			भ	भ	bh
			म	म	m
			य	य	y
			र	र	r
			ल	ल	l
			व	व	v
			श	श	ś (or s)
			ष	ष	ṣh
			स	स	s
			ह	ह	h
			ॠ	ॠ	m̐ (or m̐)
			ॡ	ॡ	m̐̐ (or m̐̐)
			:	:	ḥ (or ḥ)
			ॠ	ॠ	(Jihvāmālīya), ḥ
			ॡ	ॡ	(Upadhmanīya), ḥ

¹ Sometimes represented in the Veda by क, क, ! (or l).

² Sometimes represented in the Veda by ढ, ढ, !h (or lh).

CHAPTER I.

THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanāgarī alphabet ; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanāgarī* means the *Nāgarī* of the gods, or, possibly, of the Brāhmins. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nāgarī*. Why the alphabet should have been called *Nāgarī*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pāṇ. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanāgarī*. In the *Lalitavistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A. D.), where a list of alphabets is given, the *Devanāgarī* is not mentioned, unless it be intended by the *Dera* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 8.)

Beghrām (*bhagārāma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. i. pp. 344–350.) Could Devanāgarī have been meant as an equivalent of Beghrāmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king Priyadarśi or Aśoka, about 250 B. C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phœnician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phœnician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Gīrnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Gīrnar, and through it the modern Devanāgarī, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

Note—*Saṁskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmanas, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṁskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṁskāras*; all these are called *saṁskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṁskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the *Saṁskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prākṛita* in the sense of 'the natural, original continuations of the old language (*bhāṣā*),' is untenable, because it interpolates the idea of continuation. If *prākṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (*An Introduction to Kachchāyana's Grammar*, p. lxxxix), the original language, and *saṁskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. क, छ, क्क; ख, ख्ख; ग, ग्ग; घ, घ्घ; ङ, ङ्ङ, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet :

	Hard, (tenuis)	Hard and aspirated, (tenuis aspirate.)	Soft, (medie.)	Soft and aspirated, (medie aspirate.)	Nasals.	Liquids.	Sibilants.	Vowels, Short, Long.	Diphthongs.
1. Gutturals,	क k	ख kh	ग g	घ gh	ङ ṅ	ह h ²	ः ⁴ (χ)	अ a आ ā	ए e ऐ ai ओ o औ au
2. Palatals,	च ch	छ chh	ज j	झ jh	ञ ñ	य y	श ṣ	इ i ई ī	
3. Linguals,	ट t	ठ ṭh	ड ḍ ¹	ढ ḍh ¹	ण ṇ	र r	स sh	उ u ऊ ū	
4. Dentals,	त t	थ th	द d	ध dh	न n	ल l	स s	ऌ ḷ (ऌ ḷī)	
5. Labials,	प p	फ ph	ब b	भ bh	म m	व v ³	ः ⁴ (φ)	उ u ऊ ū	

Unmodified Nasal or Anusvāra, ° ṁ or ॠ ṁ.

Unmodified Sibilant or Visarga, : ḥ.

¹ In the Veda ढ ḍ and ढ ḍh, if between two vowels, are in certain schools written ठ ṭ and ठ ṭh.

² ह ḥ is not properly a liquid, but a soft breathing.

³ व v is sometimes called Dento-labial.

⁴ The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : ḥ.

Students should be cautioned against using the Roman letters instead of the Devanâgarî when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanâgarî alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long रू /i/, is merely a grammatical invention; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvāmūliya*, the tongue-root sibilant, formed near the base of the tongue; and *Upadhmanīya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs X (called *Vajrākṛiti*, having the shape of the thunderbolt) and ॐ (called *Gajakumbhākṛiti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, 1. 18; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign ॐ , called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, :, (*dvi*, two, *vindu*, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kātantra as like the figure 8 4; in the Tantrābhidhāna as like two ३'s. (See Prinsep, Indian Antiquities, vol. 1. p. 75.)

§ 8. There are five distinct letters for the five nasals, ङ् ṅ, ञ् ñ, ण् ṇ, न् n, म् m, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (ṅ by *k, kh, g, gh*; ñ by *ch, chh, j, jh*; ṇ by *t, th, d, dh*; n by *t, th, d, dh*; m by *p, ph, b, bh*;) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvāra. Thus we find

अङ्किता instead of अङ्किता *aṅkitā*.

अञ्चिता instead of अञ्चिता *añchitā*.

कुण्डिता instead of कुण्डिता *kuṇḍitā*.

नन्दिता instead of नन्दिता *nanditā*.

कम्पिता instead of कम्पिता *kampitā*.

The pronunciation remains unaffected by this style of writing. अङ्किता must be pronounced as if it were written अङ्किता *aṅkitā*, &c.

The same applies to final म् /m at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as *m*. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopadeśa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumāras final *m* in *pausā* may be pronounced as Anusvāra; cf. Sarasvatī-Prakriyā, ed. Bombay, 1829*, pp. 12 and 13. कौमारस्त्ववसानेऽप्यनुस्वारमिच्छति। अवसाने वा। अवसाने मकारस्यानुस्वारो भवति २३। देवं। देवम्॥ The Kaumāras are the followers of Kumāra, the reputed author of the Kātantra or Kalāpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Sarva-varman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumāras and the followers of the Kalāpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or यं, लं, वं, ङँ, लँ, वँ, which are used to represent a final *m*, if followed by an initial य *y*, ल *l*, व *v*, and modified by the pronunciation of these three semivowels. (Pāṇ. VIII. 4, 59.)

Thus instead of तं याति *taṁ yāti* we may write तय्याति *taṣṣyāti*;
instead of तं लभते *taṁ labhate* we may write तल्लभते *tal labhate*;
instead of तं वहति *taṁ vuhati* we may write तल्लवहति *tal vuhati*.

Or in composition,

संयानं *saṁyānam* or सय्यानं *saṣṣyānam*;
संलभं *saṁlabdham* or सल्लभं *sallaḥbdham*;
संवहति *saṁvuhati* or सल्लवहति *sallaḥvuhati*.

But never if the *m* stands in the body of a word, such as काम्यः *kāmyaḥ*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम उ चारन् *saṁ u āran*, changed to सञ्चारन् *saṁ vāran*.

§ 10. The only consonants which have no corresponding nasals are र *r*, श *ś*, स *s*, ह *h*. A final *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvāra.

तं रक्षति <i>taṁ rakshati</i> .	Or in composition, संरक्षति <i>saṁrakshati</i> .
तं शृणोति <i>taṁ śṛṇoti</i> .	संशृणोति <i>saṁśṛṇoti</i> .
तं शकारे <i>taṁ śakāram</i> .	संशिवति <i>saṁśiḥtivati</i> .
तं सरति <i>taṁ sarati</i> .	संसरति <i>saṁsarati</i> .
तं हरति <i>taṁ harati</i> .	संहरति <i>saṁharati</i> .

§ 11. In the body of a word the only letters which can be preceded by

* This edition, which has lately been reprinted, contains the text—ascribed either to Vāṇī herself, i.e. Sarasvatī, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महोदारी, or in MS. Bodl. 382. मैदासी, i.e. महोदासी. In MS. Bodl. 382. Mahidhara or Mahidāsabhaṭṭa is said to have written the Śārasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Sivartjadhanti.)

Anusvāra are ङ, व्ह, स, ह. Thus अंशः *aṁśah*, धनुंषि *dhanūṁshi*, पशंसि *paśāṁsi*, सिंहः *siṁhah*. Before the semivowels य *y*, र *r*, ल *l*, व *v*, the ण *m* in the body of a word, is never changed into Anusvāra. Thus गम्यते *gamyate*, नवः *navrah*, अम्लः *amlah*. In शंयोः *śamyoh* (Rv. I. 43, 4, &c.) the ण stands 'padānte,' but not in शाम्यति *śamyati*. (See § 9.)

§ 12. With the exception of *Jihvāmūliya* $\propto \chi$ (tongue-root letter), *Upadh-māniya* $\propto \phi$ (to be breathed upon), *Anusvāra* $\propto m$ (after-sound), *Visarga* $\propto h$ (emission, see Taitt.-Brāhm. III. p. 23 a), and *Repha* $\propto r$ (burring), all letters are named in Sanskrit by adding *kāra* (making) to their sounds. Thus अ *a* is called अकारः *akārah*; क *ka*, ककारः *kakārah*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, उ, ए, लृ, (लृ), उ, ऊ, ए, ऐ, ओ, औ ;

a, á, i, í, ri, rí, li, (lí), u, ú, e, ai, o, au;

if they follow a consonant, they are written with the following signs—

-, 1, f, 7, 2, 4, 3, (3), 3, 2, 1, 2, 7, 7.

a, á, i, í, ri, rí, li, (lí), u, ú, e, ai, o, au.

There is one exception. If the vowel **ॠ** *ri* follows the consonant **ॡ** *r*, it retains its initial form, and the *r* is written over it. Ex. निर्दिष्टिः *nirṛiṣṭih*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोस्य *goagra*, adj. preceded by cows, instead of गोस्य *go'gra* or गवाय *gavāgra*; गोसवं *goasvam*, cows and horses; प्रयुग *prauḡa*, yoke; तितु *titau*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *ká*, कि *ki*, की *kí*, कृ *kṛi*, क्रु *krí*, क्लि *kli*, (क्लु *klí*), कु *ku*, कू *kú*, के *ke*, कै *kai*,
को *ko*, कौ *kau*.

The only peculiarity is that short *f* *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become *कि* and *की*, instead of *कि* and *कि*. (See Prinsep's Indian Antiquities, ed. Thomas, vol. II. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virāma*, i. e. stoppage, which is marked by ◌ . Thus *ak* must be written अक्; *kar*, कर्; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*samyoga*). Thus *atka* is written अक; *alpa* is written अल्; *kārlsnya* is written कार्लस्यै. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क + क = क्क *kka*; न् + द = न्द *nda*; त् + व = त्व *tva*; स् + ख = स्ख *skha*; च् + य = च्य *chya*; प् + त = प्त *pta*; क् + त = क्त *kta*; क + त् + व = क्तव *ktva*; क् + त् + य = क्त्य *ktya*.

§ 17. The र् र following a consonant is written by a short transverse stroke at the foot of the letter; as क् + र = क्र or क *kra*; ग् + र = ग्र *gru*; त् + र = त्र or त *tra*; द् + र = द्र *dru*; प् + द् + र = प्र *shura*.

The र् र preceding a consonant is written by ॠ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क *arka*; वर् + प् + म = वर्ष्म *varshma*. This sign for र् र is placed to the right of any other marks at the top of the same letter. Ex. अर्कं *arkam*; अर्केण *arkeṇa*; अर्केद् *arkendū*.

क् *k* followed by श *sh* is written क्ष or क *ksha*.

ज् *j* followed by ण *ṇ* is written ज्ञ *jñā*.

ह् *h* is sometimes written ह् *jh*.

र् *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.

द् *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.

ञ् *ś*, particularly in combination with other letters, is frequently written ञ्.

Ex. ञु *śu*; ञू *śū*; ञ्रा *śra*.

§ 18. The sign of Virāma ॠ (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युक्ते instead of युक्ते *yunkte*.

§ 19. The proper use of the Virāma, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign ॠ is used; at the end of a verse, or of a longer sentence, the sign ॡ.

§ 20. The sign ॢ (*Avagraha* or *Arddhākāra*) is used in most editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए *e*. Ex. सोऽपि *so'pi* for सो अपि *so api*, i. e. सस् अपि *sas api*; तेऽपि *te'pi* for ते अपि *te api*.

List of Compound Consonants.

क् *k-ka*, क्ख *k-kha*, क्च *k-cha*, क्क *k-ta*, क्त *k-t-ya*, क्त *k-t-ra*, क्त *k-t-r-ya*, क्त *k-t-va*, क्त *k-na*, क्त *k-n-ya*, क्त *k-ma*, क्त *k-ya*, क्त or क्त *k-ra*, क्त or क्त *k-r-ya*, क्त *k-la*, क्त *k-va*, क्त *k-v-ya*, क्त *k-sha*, क्त *k-sh-ma*, क्त *k-sh-ya*, क्त *k-sh-va*;—
क्ख *kh-ya*, क्ख *kh-ra*;—ग्य *g-ya*, ग्य *g-ra*, ग्य *g-r-ya*;—घ्न *gh-na*, घ्न *gh-n-ya*,
घ्न *gh-ma*, घ्न *gh-ya*, घ्न *gh-ra*;—ह् *ṇ-ka*, ह् *ṇ-k-ta*, ह् *ṇ-k-t-ya*, ह् *ṇ-k-ya*,

क ण-k-sha, क ण-k-sh-va, क ण-kha, क ण-kh-ya, क ण-ga, क ण-g-ya, क ण-gha,
क ण-gh-ya, क ण-gh-ra, क ण-ña, क ण-ma, क ण-ya.

च ch-cha, छ ch-chha, ज च-chk-ra, ज च-ña, ज च-ma, ज च-ya;—झ chh-ya,
झ chh-ra;—ज j-ja, झ j-jha, ज j-ña, ज j-ñ-ya, ज j-ma, ज j-ya, ज j-ra,
ज j-ra;—च ण-cha, ज ण-ch-ma, ज ण-ch-ya, ज ण-chha, ज ण-ja, ज ण-ña,
ज ण-ya.

ट t-ta, ट t-ya;—थ th-ya, ठ th-ra;—ड d-ga, ड d-g-ya, ड d-gha,
ड d-gh-ya, ट d-ma, ट d-ya;—ढ dh-ya, ढ dh-ra;—ण n-ta, ण n-tha,
ण n-da, ण ण-d-ya, ण ण-d-ra, ण ण-d-r-ya, ण ण-dha, ण ण-ña, ण ण-ma,
ण ण-ya, ण ण-ra.

क t-ka, क t-k-ra, त t-ta, त त-t-ya, त त-t-ra, त त-t-va, त त-tha, त t-na,
त त-n-ya, त त-pa, त त-p-ra, त त-ma, त त-m-ya, त t-ya, त or त t-ra,
त त-r-ya, त त-ra, त त-sa, त त-s-na, त त-s-n-ya, त त-s-ya;—थ th-ya;—
ड d-ga, ड d-gha, ड d-gh-ra, ड d-da, ट d-d-ya, ड d-dha, ड d-dh-ya, ड d-na,
ड d-ba, ड d-bha, ड d-bh-ya, ड d-ma, ड d-ya, ड d-ra, ड d-r-ya, ड d-va,
ड d-r-ya;—भ dh-na, भ dh-n-ya, भ dh-ma, भ dh-ya, भ dh-ra, भ dh-r-ya,
भ dh-va;—न n-ta, न न-t-ya, न न-t-ra, न न-da, न न-d-ra, न न-dha,
न न-dh-ra, न न-na, न न-pa, न न-p-ra, न न-ma, न न-ya, न न-ra, न न-sa.

प p-ta, प प-t-ya, प p-na, प p-pa, प प-ma, प प-ya, प प-ra, प प-la,
प प-ra. प प-sa, प प-s-na;—भ b-gha, भ b-ja, भ b-da, भ b-dha, भ b-na,
भ b-ba, भ b-bha, भ भ-bh-ya, भ भ-ya, भ भ-ra, भ भ-ra;—भ bh-na, भ भ-ya,
भ भ-ra, भ भ-bh-ra;—म m-na, म म-pa, म म-p-ra, म म-ba, म म-bha,
म म-ma, म म-ya, म म-ra, म म-la, म म-ra.

य y-ya, य y-ra;—ल l-ka, ल ल-pa, ल ल-ma, ल ल-ya, ल ल-la, ल ल-va;—
व v-na, व व-ya, व v-ra, व v-ra.

श s-cha, श s-ch-ya, श s-na, श s-ya, श s-ra, श s-r-ya, श s-la, श s-va,
श s-r-ya, श s-sa;—ह sh-ta, ह sh-t-ya, ह sh-t-ra, ह sh-t-r-ya, ह sh-t-va,
ह sh-tha, ह sh-ña, ह श-sh-n-ya, ह श-sh-pa, ह श-sh-p-ra, ह श-sh-ma, ह श-sh-ya,
ह श-sh-va;—स s-ka, स s-kha, स s-la, स स-t-ya, स स-t-ra, स स-t-va,
स स-tha, स s-na, स स-n-ya, स स-pa, स स-pha, स स-ma, स स-m-ya, स स-ya,
स s-ra, स s-ra, स स-sa.

ह h-na, ह h-na, ह h-ma, ह ह-ya, ह h-ra, ह h-la, ह h-va.

Numerical Figures.

१ 21. The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.

Thus १ stands for **ए** *e* of **एकः** *ekah*, one.

२ stands for **द** *dr* of **द्वौ** *drau*, two.

३ stands for **त्र** *tr* of **त्रयः** *trayah*, three.

४ stands for **च** *ch* of **चत्वारः** *chatvārah*, four.

५ stands for **प** *p* of **पञ्च** *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in *Journal Asiatique*, vi série, tome I; Prinsep's *Indian Antiquities* by Thomas, vol. II. p. 70; *Chips from a German Workshop*, vol. II. p. 289.

Pronunciation.

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short **अ** *a*, however, has rather the sound of the English *a* in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus **ख** *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn;' **थ** *th* like *th* in 'pothouse;' **फ** *ph* like *ph* in 'topheavy;' **घ** *gh* like *gh* in 'loghouse.' **ध** *dh* like *dh* in 'madhouse;' **भ** *bh* like *bh* in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural **ङ** *ṅ* has the sound of *ng* in 'king.'
4. The palatal letters **च** *ch* and **ज** *j* have the sound of *ch* in 'church' and of *j* in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. **डिरेक्टर्** *Direkṭar*, **गवर्नमेण्ट** *Gavarṇameṇṭ*, &c.*
6. The Visarga, *Jihvāmūliya* and *Upadhānīya* are not now articulated audibly.
7. The dental **स** *s* sounds like *s* in 'sin,' the lingual **श** *śh* like *śh* in 'shun,' the palatal **ष** *ṣ* like *ṣṣ* in 'session.'

* Bühler, *Madras Literary Journal*, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvī Language,' *Journal of the Asiatic Society*, Bengal, 1864, p. 509.

The real Anusvāra is sounded as a very slight nasal, like *n* in French 'bon.'

If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents*.

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. अस्वग्निमाहात्म्यं इन्द्रस्तु देवानां महत्तमः *astvagnimāhātmyam, indrastu devānām mahattamah*, Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prātipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External*

* According to Sanskrit grammarians the real Anusvāra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pāp. I. 1, अमङ्गलानां नासिका च (चकारेण स्वस्वर्गोच्चारानुसूलं तात्पादि समुचीयते) ॥ नासिकानुसारस्य ॥ The real Anusvāra is therefore *nāsikya*, nasal; the five nasals are *anundsika*, nasalized, i. e. pronounced by their own organ of speech, and uttered through the nose.

Sandhi or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada*-terminations (अन्तं *bhyānt*, निः *bhiḥ*, अच् *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of *Sandhi*. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + त् *h + t* are changed into द् + त् *dh + t*, इ + ध् *ḍ + dh*, and इ + द् *ḍ + dh*; इ *ḍ* is dropt and the vowel lengthened: while in परिवृह् + तः *parivṛḥ + taḥ*, the vowel, under the same circumstances, remains short; *parivṛḥ + taḥ* = *parivṛiḥ + taḥ*, *parivṛiḥ + dhah* = *parivṛiḥ + dhah* = *parivṛiḍhaḥ*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dīrgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pāṇ. i. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels: अ *a*, इ *i*, उ *u*, ए *ri*, ऋ *ṛi*.
2. Long vowels: आ *ā*, ई *ī*, ऊ *ū*, ऐ *ri*, ए *e*, ऐ *ai*, औ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ ३; अ ३ *a 3*, आ ३ *ā 3*, इ ३ *i 3*, ई ३ *ī 3*, उ ३ *u 3*, औ ३ *au 3*. Sometimes we find अ ३ *a 3*, instead of ए ३ *e 3*; or आ ३ *ā 3*, instead of औ ३ *au 3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samānākshara*): अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ऐ *ri*, ऋ *ṛi*.
2. Diphthongs (*sandhyakshara*): ए *e*, ऐ *ai*, औ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunāsika*: ञँ *ṅ*, ञँ *ṅ*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*garu*). This division is important for metrical purposes only.

1. Light vowels are अ *a*, इ *i*, उ *u*, ए *ri*, ल *li*, if not followed by a double consonant.
2. Heavy vowels are आ *á*, ई *í*, ऊ *ú*, ए *rí*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (udâta), *grave* (anudâta), and *circumflexed* (svarita). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pân. 1. 2, 29-32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ *i*, ई *í*, उ *ú*, ऊ *ú*, ए *ri*, ए *rí*, ल *li*, by means of a preceding अ *a*, which raises इ *i* and ई *í* to ए *e*, उ *u* and ऊ *ú* to ओ *o*, ए *ri* and ए *rí* to अर् *ar*, ल *li* to अल् *al*. (Pân. 1. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of ओ *o*, आर् *ár* instead of अर् *ar*, and आल् *ál* instead of अल् *al*. (Pân. 1. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, ए *ri*, ए *rí*, ल *li*.
2. Guṇa vowels: ——— ए *e* (*a + i*), ओ *o* (*a + u*), अर् *ar*, अल् *al*.
3. Vṛiddhi vowels: आ *á* ऐ *ai* (*a + a + i*), औ *au* (*a + a + u*), आर् *ár*, आल् *ál*.

§ 31. अ *a* and आ *á* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa नयन *jaghana*, or with Vṛiddhi नयान *jaghána*, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*virṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ *i*, ई *í*, उ *u*, ऊ *ú*, ए *ri*, ए *rí*; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
2. Those which are not, अ *a*, आ *á*.

Calling the former liquid *, the latter hard vowels, we may say : If the

* The Prāṭisākhya calls them *nāmin*, for a different reason ; see *Rig-veda-Prāṭisākhya*, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pāṇ. VI. 1, 107.) Thus

अ or आ + अ or आ = आ $\bar{a} + \bar{a} = \bar{a}$.

इ or ई + इ or ई = ई $\bar{i} + \bar{i} = \bar{i}$.

उ or ऊ + उ or ऊ = ऊ $\bar{u} + \bar{u} = \bar{u}$.

ऋ or ॠ + ऋ or ॠ = ॠ $\bar{rī} + \bar{rī} = \bar{rī}^*$.

Ex. उक्ता अपगच्छति = उक्तापगच्छति *uktvā + apagachchati = uktvāpagachchati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī + īdṛśī = nadīdṛśī*, such a river.

कर्तुं ऋजु = कर्तुं *kartri + ṛiju = kartṛiju*, doing (neuter) right.

किंतु उदेति = किंतुदेति *kintu + udeṭi = kintūdeṭi*, but he rises.

Or in compounds, मही + ईशः = महीशः *mahī + īśaḥ = mahīśaḥ*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pāṇ. VI. 1, 87.) Thus

अ or आ + इ or ई = ए $\bar{a} + \bar{i} = e$ (\bar{ai}).

अ or आ + उ or ऊ = ओ $\bar{a} + \bar{u} = o$ (\bar{au}).

अ or आ + ऋ or ॠ = अर् $\bar{a} + \bar{rī} = ar$. (Pāṇ. I, 1, 51.)

Ex. तव इन्द्रः = तवेन्द्रः *tava + indraḥ = tavendraḥ*, thine is Indra.

सा उक्ता = सोक्ता *sā + uktvā = soktvā*, she having spoken.

+ सा च्छिद्रिः = सद्धिः *sā + śiddhiḥ = sarddhiḥ*, this wealth.

तव लृकारः = तवल्कारः *tava + līkāraḥ = tavalkāraḥ*, thy letter *ṛi*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmya + iṣṭiḥ = kāmyeṣṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśaḥ = hitopadeśaḥ*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pāṇ. VI. 1, 88.) Thus

अ or आ + ए = ऐ $\bar{a} + e = \bar{ai}$.

अ or आ + ऐ = ऐ $\bar{a} + \bar{ai} = \bar{ai}$.

अ or आ + ओ = औ $\bar{a} + o = \bar{au}$.

अ or आ + औ = औ $\bar{a} + \bar{au} = \bar{au}$.

Ex. तव एव = तवेव *tava + eva = tavaiva*, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट *sā + aikshishṭa = saikshishṭa*, she saw.

* The letter लृ *ṛi* is left out, because it is of no practical utility. It is treated like ऋ *rī*, only substituting लृ *l* for र *r* in Guṇa and Vṛiddhi. Thus लृ + अनुबंधः *ṛi + anubandhaḥ* becomes लनुबंधः *lanubandhaḥ*, i. e. having *ṛi* as indicatory letter.

† Some grammarians consider the Sandhi of \bar{a} with *rī* optional, but they require the shortening of the long \bar{a} . Ex. ब्रह्मा + ऋषिः *brahmā + ṛishiḥ = ब्रह्मर्षिः* *brahmarṣiḥ* or ब्रह्म ऋषिः *brahma ṛishiḥ*, Brahman, a Rishi.

तव ओष्ठः = तवौष्ठः *tava + oshṭhaḥ = tavaushṭhaḥ*, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavati = sautsukyavati*, she desirous.

Or in compounds, राम + ऐश्वर्ये = रामैश्वर्ये *rāma + aiśvaryam = rāmaishvaryam*, the lordship of Rāma.

सीता + औपम्यं = सीतोपम्यं *sītā + aupamyam = sitaupamyam*, similarity with Sītā, the wife of Rāma.

§ 35. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. vi. 1, 77.) Thus

$\begin{array}{l} \text{इ or ई} \left\{ \begin{array}{l} \text{अ or आ} = \text{य or या} \\ \text{अु or अू} = \text{यु or यू} \\ \text{उ or ऊ} = \text{यु or यू} \\ \text{ए or ऐ} = \text{ये or ये} \\ \text{ओ or औ} = \text{यो or यो} \end{array} \right. \end{array}$	$\begin{array}{l} \left\{ \begin{array}{l} \hat{a} = y\hat{a}. \\ \hat{r}\hat{i} = y\hat{r}\hat{i}. \\ \hat{u} = y\hat{u}. \\ e, ai = ye, yai. \\ o, au = yo, yau. \end{array} \right. \end{array}$
$\begin{array}{l} \text{अु or अू} \left\{ \begin{array}{l} \text{अ or आ} = \text{र or रा} \\ \text{इ or ई} = \text{रि or री} \\ \text{उ or ऊ} = \text{रु or रू} \\ \text{ए or ऐ} = \text{रे or री} \\ \text{ओ or औ} = \text{रो or री} \end{array} \right. \end{array}$	$\begin{array}{l} \left\{ \begin{array}{l} \hat{a} = r\hat{a}. \\ \hat{i} = r\hat{i}. \\ \hat{u} = r\hat{u}. \\ e, ai = re, rai. \\ o, au = ro, rau. \end{array} \right. \end{array}$
$\begin{array}{l} \text{उ or ऊ} \left\{ \begin{array}{l} \text{अ or आ} = \text{व or वा} \\ \text{इ or ई} = \text{वि or वी} \\ \text{अु or अू} = \text{वु or वू} \\ \text{ए or ऐ} = \text{वे or वी} \\ \text{ओ or औ} = \text{वो or वी} \end{array} \right. \end{array}$	$\begin{array}{l} \left\{ \begin{array}{l} \hat{a} = v\hat{a}. \\ \hat{i} = v\hat{i}. \\ \hat{u} = v\hat{u}. \\ e, ai = ve, vai. \\ o, au = vo, vau. \end{array} \right. \end{array}$

Ex. दधि अत्र = दध्यत्र *dadhi + atra = dadhyatra*, milk here.

कर्तुं उत = कर्तुत *karṭri + uta = kartruta*, doing moreover.

मधु इव = मध्विव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadī + aiḍasya = nadyaiḍasya*, the river of Aḍa.

In compounds, नदी + अर्थे = नद्यर्थे *nadī + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrī atra* may be चक्रात्र *chakryatra* or चक्रि अत्र *chakrī atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except \hat{a}), the last element of the Guṇa-vowel is changed into a semivowel. If \hat{a} follows, \hat{a} is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

ए (e) + any vowel (except \hat{a}) = अय् (ay).

ओ (o) + any vowel (except \hat{a}) = अव् (av).

Ex. सखे आगच्छ = सखयागच्छ *sakhe āgachchha* = *sakhayāgachchha*, Friend, come!

सखे इह = सखयिह *sakhe iha* = *sakhayiha*, Friend, here!

प्रभो रहि = प्रभवेहि *prabho ehi* = *prabhavehi*, Lord, come near!

प्रभो औषधं = प्रभवौषधं *prabho aushadham* = *prabhavaushadham*, Lord, medicine.

In compounds, गो + ईशः = गयोशः *go + īśaḥ* = *garīśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. vi. 1, 78.) Thus

ऐ (*ai*) + any vowel = आय् (*āy*).

औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रिये अर्थः = श्रियायर्थः *śriyai arthaḥ* = *śriyāyarthah*.

श्रिये ऋते = श्रियायृते *śriyai ṛite* = *śriyāyṛite*.

रवी अस्तमिते = रवावस्तमिते *raui astamite* = *ravāvastamite*, after sunset.

तो इति = ताविति *tau iti* = *tāviti*.

In composition, नी + अर्थ = नावर्थे *nau + artham* = *nāvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications:

1. The final य् *y* and व् *v* of अय् *ay*, अव् *av*, which stand according to rule for ए *e*, औ *o*, may be dropt before all vowels (except ऌ, § 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe āgachchha*, not into सखयागच्छ *sakhayāgachchha*, but into सख आगच्छ *sakha āgachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayiha*, but into सख इह *sakha iha*.

प्रभो रहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ रहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *āy*, which stands for ऐ *āi*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रिये अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियायर्थः *śriyāyarthah*.

3. The final व् *v* of आव् *āv*, for औ *āu*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तो इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*.

Note—Before the particle उ the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See *Rig-veda-prāṭisākhya*, ed. M. M., Sūtras 129, 132, 135: Pāṇ. vi. 1, 78; viii. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of य *y* and र *r*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided. (Pāṇ. vi. 1, 109.)

Ex. शिवे अत्र = शिवेऽत्र *śive atra* = *śive'tra*, in Śiva there.

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrīhāṇa* = *prabho 'nugrīhāṇa*,
Lord, please.

In composition this elision is optional. (Pāṇ. vi. 1, 122.)

Ex. गो + अश्वः = गोऽश्वः or गोअश्वः *go + aśvāḥ* = *go 'śvāḥ* or *go aśvāḥ*, cows and horses.

In some compounds गव *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्षः *garākṣaḥ*, a window, lit. a bull's eye; गवेंद्रः *gavendraḥ*, lord of kine, (a name of Kṛṣṇa); गवाजिनं or गोऽजिनं *gavājinam* or *go 'jinam*, a bull's hide.

Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragrihya* (Pāṇ. i. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *ī*, ऊ *ū*, and ए *e*, whether of nouns or verbs.

Ex. कवी इमौ *kavī imau*, these two poets.

गिरी एतौ *girī etau*, these two hills.

साधू इमौ *sādhu imau*, these two merchants.

बंधू आनय *bandhū ānaya*, bring the two friends.

लने एते *lane ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयाते अर्भकौ *śayāte arbhakau*, the two children lie down.

शयावहे आवां *śayāvahe āvām*, we two lie down.

याचते अर्थे *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मणीव *maṇīva*, i.e. मणी इव *maṇī iva*, like two jewels; दंपतीव *dampatīva*, i.e. दंपती इव *dampatī iva*, like husband and wife.

2. The terminations of अमी *amī* and अमू *amū*, the nom. plur. masc. and the nom. dual of the pronoun अदस् *adas*. (Pāṇ. i. 1, 12.)

Ex. अमी अश्वः *amī aśvāḥ*, these horses.

अमी इशवः *amī ishavaḥ*, these arrows.

अमू अर्भकौ *amū arbhakau*, these two children. (This follows from rule 1.)

Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in **अ** or **आ** *ā* is followed by a verb beginning with **ए** *e* or **ओ** *o*, the result of the coalescence of the vowels is **ए** *e* or **ओ** *o*, not **ऐ** *ai* or **औ** *au*. (Pāṇ. vi. 1, 94.)

Ex. **प्र + एजते = प्रेजते** *pra + ejate = prejate*.

उप + एषते = उपेषते *upa + eshate = upeshate*.

प्र + एषयति = प्रेषयति *pra + eshayati = preshayati* *.

परा + एक्षति = परेक्षति *parā + ekhati = parekhati*.

उप + ओषति = उपोषति *upa + oshati = uposhati*.

परा + ओहति = परोहति *parā + ohati = parohati*.

This is not the case before the two verbs **एध** *edh*, to grow, and **इ** *i*, to go, if raised by Guṇa to **ए** *e*. (Pāṇ. vi. 1, 89.)

Ex. **उप + एधते = उपैधते** *upa + edhate = upaidhate*.

अव + एति = अवैति *ava + eti = avaiti*.

In verbs derived from nouns, and beginning with **ए** or **ओ** *e* or *o*, the elision of the final **अ** or **आ** *ā* of the preposition is optional.

§ 44. If a root beginning with **ञृ** *ṛi* is preceded by a preposition ending in **अ** *a* or **आ** *ā*, the two vowels coalesce into **आर्** *ār* instead of **अर** *ar*. (Pāṇ. vi. 1, 91.)

Ex. **अप + ञृच्छति = अपाच्छति** *apa + ṛichchhati = apārchchhati*.

अव + ञृणाति = अवर्णाति *ava + ṛiṇāti = avārṇāti*.

प्र + ञृजते = प्रार्जते *pra + ṛijate = prārjate*.

परा + ञृषति = परार्षति *parā + ṛishati = parārshati*.

In verbs derived from nouns and beginning with **ञृ** *ṛi*, this lengthening of the **अ** *a* of the preposition is optional. (Pāṇ. vi. 1, 92.)

In certain compounds **ञृणं** *ṛiṇam*, debt, and **ञृतः** *ṛitaḥ*, affected, take Vṛiddhi instead of Guṇa if preceded by **अ** *a*; **प्र + ञृणं = प्रार्णं** *pra + ṛiṇam = prārṇam*, principal debt; **ञृण + ञृणं = ञृणार्णं** *ṛiṇa + ṛiṇam = ṛiṇārṇam*, debt contracted to liquidate another debt; **शोक + ञृतः = शोकार्णः** *śoka + ṛitaḥ = śokārṇaḥ*, affected by sorrow. Likewise **ऊह** *ūh*, the substitute for **वाह** *vāh*, carrying, forms Vṛiddhi with a preceding **अ** *a* in a compound. Thus **विश्व + ऊहः** *viśva + ūhaḥ*, the acc. plur. of **विश्ववाह** *viśvavāh*, is **विश्वौहः** *viśvauhaḥ*. (Pāṇ. vi. 1, 89, vārt.)

§ 45. If the initial **ओ** *o* in **ओष्ठः** *oṣṭhaḥ*, lip, and **ओतुः** *otuḥ*, cat, is preceded in a compound by **अ** or **आ** *ā*, the two vowels may coalesce into **औ** *au* or **ओ** *o*. (Pāṇ. vi. 1, 94, vārt.)

Ex. **अधर + ओष्ठः = अधरोष्ठः** or **अधरोष्टः** *adhara + oṣṭhaḥ = adharauṣṭhaḥ or adharošṭhaḥ*, the lower lip.

स्थूल + ओतुः = स्थूलौतुः or **स्थूलोतुः** *sthūla + otuḥ = sthūlautuḥ or sthūlotuḥ*, a big cat.

* In nouns derived from **प्रेष** *presḥ*, the rule is optional. Ex. **प्रेष्य** or **प्रेष्य** *preshya* or *praishya*, a messenger. **प्रेष** *presḥa*, a gleaner, is derived from **प्र** *pra* and **ईष** *iṣh*.

If ओष्ठ *oshṭha* and ओतु *otu* are preceded by स or सा *ā* in the middle of a sentence, they follow the general rule.

Ex. मम + ओष्ठः = ममाष्ठः *mama + oshṭhaḥ = mamaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians :

स्वैरं *svairam*, wilfulness, and स्वैरिन् *svairin*, self-willed, from स्व + ईः *sra + fra*.

अक्षौहिणी *akshauhiṇī*, a complete army, from अक्ष + ऊहिनी *aksha + ūhinī*.

प्रौढः *praudhaḥ*, from प्र + ऊढः *pra + ūḍhaḥ*, full grown.

प्राहः *prauhaḥ*, investigation, from प्र + ऊहः *pra + ūhaḥ*.

प्रेषः *praishah*, a certain prayer, from प्र + एषः *pra + eshaḥ*. (See § 43.)

प्रेष्यः *praishyah*, a messenger.

§ 47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi. (Pāṇ. I. 1, 15.)

Ex. अहो अपेहि *aho apehi*, Halloo, go away !

§ 48. Indeclinables consisting of a single vowel, with the exception of सा *ā* (§ 49), are not liable to the rules of Sandhi. (Pāṇ. I. 1, 14.)

Ex. इ इन्द्र *i indra*, Oh Indra ! उ उमेस *u umeśa*, Oh lord of Umā !

सा एवं *ā evam*, Is it so indeed ?

§ 49. If सा *ā* (which is written by Indian grammarians साह *dhā*) is used as a preposition before verbs, or before nouns in the sense of 'so far as ... exclusively or exclusively' or 'a little,' it is liable to the rules of Sandhi.

Ex. सा अध्ययनात् = साध्ययनात् *ā adhyayanāt = ādhyayanāt*, until the reading begins.

सा एकदेशात् = ऐकदेशात् *ā ekadeśāt = aikadeśāt*, to a certain place.

सा आलोचितं = आलोचितं *ā ālochitam = ālochitam*, regarded a little.

सा उष्णं = ओष्णं *ā ushṇam = oshṇam*, a little warm.

सा इहि = एहि *ā ihi = ehi*, come here.

If सा *ā* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. सा एवं किल तत् *ā, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इन्द्र *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. VI. 1, 125; VIII. 2, 82.)

Ex. देवदत्ता इ । एहि *devadattā ī ehi*, Devadatta, come here !

§ 52. Table showing the Combination of Final with Initial Vowels.

FINAL.	WITH INITIAL.				
	अ a	आ ā	इ i	ई ī	उ u
अ a	आ ā	ए e	ओ o	अ ar	अल al
इ i	य ya	या yā	इ i	यू yu	यू yū
उ u	व va	वा vā	वि vi	वू vu	वू vū
अर् अर	र ra	रा rā	रि ri	रू ru	रू rū
ल li	ल la	ला lā	लि li	लु lu	लु lū
ए e	ए e	अय ayā	अय ayi	अय ayū	अय ayū
ऐ ai	ऐ ai	अय ayā	अय ayi	अय ayū	अय ayū
ओ o	ओ o	अय ayā	अय ayi	अय ayū	अय ayū
औ au	औ au	अय ayā	अय ayi	अय ayū	अय ayū

¹ R̥i r̥ d̥hyān̄ hr̥as̄a r̥ik̄ar̄e p̄ar̄e r̥i r̥i r̥i r̥āp̄ad̄eayam ; d̄ir̄ḡhe tu r̥i r̥i r̥e r̄a. R̄ōj̄i r̄ān̄as̄i r̄i

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Padu*-terminations (भ्यां *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क् *k*, झ *ñ*, ट *t*, ण *n*, त् *t*, न् *n*, प् *p*, म् *m*, ल *l*, ः *h*, ः *m̐*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: क् *kh* by क *k*; घ् *gh* by ग *g*; छ् *chh*, however, not by च *ch*, but by ट *t*, &c. Ex. चित्रलिक् *chitralikh*, painter; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग् *g* by क *k*; द् *d* by त् *t*, &c. Ex. हृद् *hrid*, heart; nom. हृत् *hrit*. This reduces the fifteen to ten*.
3. No palatal च *ch* can ever be final; hence the only remaining palatal, the च् *ch*, is replaced by the corresponding guttural क् *k*†. Ex. वाक् *vāch*, speech; voc. वाक् *vāk*. Final झ *ñ* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य *y*, र *r*, ल *l*, व *v*), ल *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह् *h* cannot be final, but is changed into ट *t*; sometimes into क *k* or त् *t*.

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अच् *ach*, a vowel; अजन्तः *ajantah*, ending in a vowel, instead of अजन्तः *ajantah*.

transition of च *ch* into ग् *g*, or of त् *t* into न् *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त् *t* before palatals (च् *ch*, च् *chh*, ज् *j*, झ् *jh*, ञ् *ñ*, श् *ś*) is changed into a palatal. (Pân. VIII. 4, 40.)

Ex. तत् + च = तच् *tat + cha = tachcha*, and this.

तत् + छिनत्ति = तच्छिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + शृणोति = तच्छृणोति *tat + śṛṇoti = tachśṛṇoti*, he hears this *.

तत् + जायते = तज्जायते *tat + jāyate = tajjāyate*, this is born. The final त् *t* is changed into च् *ch* and then into ज् *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jetā = jagajjetā*, conqueror of the world.

The same change would take place before an initial झ् *jh*; and before an initial ञ् *ñ*, त् *t* might become either ज् *j* or ञ् *ñ*. (§ 68.)

§ 63. Final न् *n* before ज् *j*, झ् *jh*, ञ् *ñ*, and श् *ś* is changed to palatal ञ् *ñ*.

Ex. तान् + जयति = तान्नयति *tān + jayati = tāñjayati*, he conquers them. (Pân. VIII. 4, 40.)

Note—Rules on the changes of final न् *n* before च् *ch*, च् *chh*, and श् *ś* will be given hereafter. See § 73, 74.

§ 64. Final त् *t* before द् *ḍ*, द् *ḍh*, ड् *ḍ*, द् *ḍh*, ण् *ṇ* (not च् *sh*, Pân. VIII. 4, 43) is changed into a lingual.* (Pân. VIII. 4, 41.)

Ex. तत् + डयते = तड्डयते *tat + ḍayate = taḍḍayate*. The final त् *t* is changed into द् *ḍ* and then into ड् *ḍ* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + ṭikā = taṭṭikā*, a gloss on this.

एतत् + ठक्कुरः = एतट्ठक्कुरः *etat + ṭhakkurāḥ = etaṭṭhakkurāḥ*, the idol of him.

* श् *ś*, according to § 92, is generally changed to च् *chh*: तच्छृणोति *tachchṛṇoti*.

The same change would take place before an initial ढ *ḍh*; and before an initial ख *kh*, क *k* might become either क् *ḍ* or ख *kh*. (§ 68.)

§ 65. Final न् *n* before इ *i*, ए *e*, अ *a* (not ए *śh*, Pāṇ. VIII. 4, 43) is changed to न् *n*.

Ex. महान् + डामरः = महाडामरः *mahān + ḍāmarah = mahāṇḍāmarah*, a great uproar.

Note—Rules on the changes of न् *n* before इ *i* and ए *e* (not ए *śh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (*m̐*) and Visarga (*ḥ*) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ल् *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. क् *k* before sonants, changed into ग् *g* :

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said !

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhhanagarvitam*, Fie on the purse-proud man !

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbhiḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except य *y* : वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent *.

2. इ *i* before sonants, changed into ए *e* :

परिव्राट् + अयं = परिव्राट् अयं *parivrāt + ayam = parivrāḍayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राट् हसति *parivrāt + hasati = parivrāḍ hasati*, the mendicant laughs ; (also परिव्राट् हसति *parivrāḍ ḥhasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राट् मित्रं *parivrāt + mitram = parivrāḍmitram*, a beggar's friend.

Before Pada-terminations : परिव्राट् + भिः = परिव्राट्भिः *parivrāt + bhiḥ = parivrāḍbhiḥ*.

* Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vāch*; cf. Pāṇ. VIII. 4, 45, vārt.

3. *प* *p* before sonants, changed into *ब* *b*:

ककुप + अत्र = ककुबत्र *kakup + atra = kakubatra*, a region there, (inflectional base ककुभ् *kakubh*.)

अप + घटः = अघटः *ap + ghaṭaḥ = abghaṭaḥ*, a water-jar.

अप + जयः = अजयः *ap + jayaḥ = abjayaḥ*, obtaining water.

अप + मयः = अमयः *ap + mayuḥ = ammayuḥ*, watery. (§ 69.)

ककुप + भिः = ककुभिः *kakup + bhiḥ = kakubbhiḥ*, instrum. plur.

4. *र* *t* before sonants, changed into *द* *d*, except before sonant palatals and linguals, when (according to § 62) it is changed into *ज* *j* and *इ* *ḍ*:

सरित् + अत्र = सरिदत्र *sarit + atra = saridatra*, the river there.

जगत् + ईशः = जगदीशः *jagat + īśaḥ = jagadīśaḥ*, lord of the world.

महत् + धनुः = महद्भनुः *mahat + dhanuḥ = mahaddhanuḥ*, a large bow.

महत् + भिः = महद्भिः *mahat + bhiḥ = mahadbhiḥ*, instrum. plur.

र *t* before sonant palatals, changed into *ज* *j*: see § 62:

सरित् + जलं = सरिज्जलं *sarit + jalam = sarijjalam*, water of the river.

र *t* before sonant linguals, changed into *इ* *ḍ*: see § 62:

एतत् + दामरः = एतद्दामरः *etat + dāmarah = etaddāmarah*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final *र* *t* before the possessive suffixes *मत्* *mat*, *वत्* *vat*, *विन्* *vin*, *वल* *vala* is not changed. Ex. विद्युत् + वत् = विद्युवत् *vidyut + vat = vidyutvat*, possessed of lightning. Final *स्* *s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् *tejas + vin = tejasvin*, instead of तेजोविन् *tejovin*; see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् *jyotis + mat = jyotishmat*, instead of ज्योतिर्मत् *jyotirmat*; § 84. (Pāṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds *क* *k*, *ट* *ṭ*, *त्* *t*, *प* *p* are followed by initial nasals, chiefly *न* *n* and *म* *m*. The nasals being sonant, they require the change of *क* *k*, *ट* *ṭ*, *त्* *t*, and *प* *p* into *ग* *g*, *इ* *ḍ*, *द* *d*, and *ब* *b*; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written *ङ* *ṅ*, *ण* *ṇ*, *न* *n*, *म* *m*. (Pāṇ. VIII. 4, 45.)

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः *dik + nāgaḥ = dignāgaḥ or diṅnāgaḥ*, a world-elephant.

मधुलिङ्ग + नदेति = मधुलिङ्गनदेति or मधुलिङ्गनर्देति *madhuliṅg + nardati = madhuliṅgnardati or madhuliṅgnardati*, the bee hums.

जगत् + नाथः = जगन्नाथः or जगन्नाथः *jagat + nāthaḥ = jagadnāthaḥ or jagannāthaḥ*, lord of the world.

अप + नदी = अब्जदी or अमदी *ap + nadī = abnadi or amnadi*, water-river.

प्राक् + मुखः = प्राग्मुखः or प्राक्मुखः *prāk + mukhaḥ = prāgmukhaḥ or prāṅmukhaḥ*, facing the east.

भवत् + मतं = भवन्मतं or भवन्मतं *bhavat + matam = bhavadmatam or bhavanmatam*, your opinion.

Note.—If a word should begin with a guttural, palatal, or lingual *n* (इ न्, ए न्, or अ न्) then a final *n* *t* would change its place or organ at the same time that it became a nasal. It would become इ न्, ए न्, or अ न्. There are, however, no words in common use beginning with इ न्, ए न्, or अ न्.

§ 68. Before the suffix *मय* *mayā* and before *मात्रं* *mātra* the change into the nasal is not optional, but obligatory. (Pāṇ. VIII. 4, 45. vārt.)

Ex. *वाक्* + *मयं* = *वाङ्मयं* *vāk + mayam = vāṁmayam*, consisting of speech.

मधुलिङ्ग + *मात्रं* = *मधुलिङ्गमात्रं* *madhuliṅg + mātram = madhuliṅgmātram*, merely a bee.

तन् + *मात्रं* = *तन्मात्रं* *tan + mātram = tanmātram*, element.

Note.—Ninety-six is always *षष्ट्यति* *ṣaṣṭyati*, never *षड्शति* *ṣaḍṣati*.

§ 69. The initial *h*, if brought into immediate contact with a final *k* (गृ), *t* (हृ), *n* (हृ), *p* (ब), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into *gh*, *dh*, *bh*. (Pāṇ. VIII. 4, 62.)

Ex. *धिक्* + *हस्तिनः* = *धिहस्तिनः* or *धिग्घस्तिनः* *dhik + hastinaḥ = dhiḡghastinaḥ* or *dhiḡghastinaḥ*, Fic on the elephants!

परिव्राट् + *हतः* = *परिव्राट्हतः* or *परिव्राट्हुतः* *parivrāṭ + hataḥ = parivrāṭhataḥ* or *parivrāṭhutaḥ*, the mendicant is killed.

तन् + *हुतं* = *तद्हुतं* or *तद्हुतं* *tan + hutam = tadhutam* or *taudhutam*, this is sacrificed.

अप् + *हरणं* = *अप्हरणं* or *अप्भरणं* *ap + haraṇam = abharaṇam* or *abbharaṇam*, water-fetching.

§ 70. *n* *t* before *l* is not changed into *d*, but into *l*. (Pāṇ. VIII. 4, 60.)

Ex. *तन्* + *लब्धं* = *तलब्धं* *tan + labdham = talabdhham*, this is taken.

बृहत् + *ललाटे* = *बृहत्ललाटे* *brihat + lalāṭam = brihallalāṭam*, a large forehead.

§ 71. Final *n* *n* before *l* is changed into *l*; but this *l* is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-chandra*.

Ex. *महान्* + *लाभः* = *महाल्लभः* *mahān + lābhaḥ = mahāḷlābhaḥ*, large gain.

§ 72. Final *ṅ* *n*, *ṅ* *n*, and *n* *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. VIII. 3, 32.)

Ex. *धावन्* + *अश्वः* = *धावन्नाश्वः* *dhāvan + aśvaḥ = dhāvannaśvaḥ*, a running horse.

प्रत्यङ् + *आस्ते* = *प्रत्यङ्गस्ते* *pratyāṅ + āste = pratyāṅgāste*, he sits turned toward the west.

सुगण् + *आस्ते* = *सुगण्गस्ते* *sugaṇ + āste = sugaṅgāste*, he sits counting well *.

If *ṅ* *n*, *ṅ* *n*, and *n* *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. *कवीन्* + *आह्वयस्व* *kavīn + āhvayaśva*, call the poets.

* Technical terms like *उच्चादि* *uccādi*, a list of suffixes beginning with *u*, or *निर्दिष्ट* *nirḍiṣṭa*, words ending in *tiṣṭ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

§ 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.

Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of श् *ś*.

Final न् *n* before ट् *t*, ठ् *ṭh*, requires the intercession of श् *śh*.

Final न् *n* before त् *t*, थ् *ṭh*, requires the intercession of स् *s*. (Pân.

viii. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvâra.

Ex. हसन् + चकार = हसञ्चकार *hasan + chakāra = hasamśchakāra*, he did it laughing.

धावन् + छागः = धावञ्छागः *dhāvan + chhāgaḥ = dhāvamśchhāgaḥ*, a running goat.

चलन् + टिट्ठिमः = चलञ्छिट्ठिमः *chalan + ṭiṭṭibhaḥ = chalamśṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुः = महञ्छक्कुः *mahān + ṭhakkuraḥ = mahāmśṭhakkuraḥ*, a great idol.

पतन् + तरुः = पतञ्छरुः *patan + taruḥ = patamśtaruḥ*, a falling tree.

Note—प्रशान् *praśām*, quiet, forms the nom. प्रशान् *praśān*; but this final न् *n*, being the representation of an original न् *m*, is not allowed before च् *ch*, छ् *chh*, ट् *t*, ठ् *ṭh*, त् *t*, थ् *ṭh* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाञ्चिनोति *praśān + chinoti = praśāñchinoti*; not प्रशाञ्चिनोति *praśāmśchinoti*. (Pân. viii. 3, 7.)

§ 74. Final ण् *ṇ* and ण् *ṇ* may be followed by initial श् *ś*, श् *śh*, स् *s* without causing any change; but it is optional to add a क् *k* after the ण् *ṇ* and a ट् *t* after the ण् *ṇ*. Thus ह्ण *ṇśa* becomes ह्ण *ṇkśa* (or ह्ण *ṇkchha*, § 92); ह्ण *ṇsha* becomes ह्ण *ṇksha*; ह्ण *ṇśa* becomes ह्ण *ṇksa*; ह्ण *ṇśa* becomes ह्ण *ṇśa* (or ह्ण *ṇchha*); ह्ण *ṇsha* becomes ह्ण *ṇsha*; ह्ण *ṇśa* becomes ह्ण *ṇśa*. (Pân. viii. 3, 28.)

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्शेते (or प्राङ्छेते) *prāṇ + śete = prāṇśete or prāṇkśete (or prāṇkchete)*.

सुगण् + सरति = सुगण्सरति or सुगण्डसरति *sugaṇ + sarati = sugaṇsarati or sugaṇḍsarati*.

§ 75. The same rule applies to final न् *n* before श् *ś* and स् *s*, but not before श् *śh*, where it remains unchanged. Before श् *ś* it is first changed into palatal न् *ñ** (§ 63); and न् *ñś* may again be changed to न् *ñchś*, न् *ñchchś* (§ 72, 92), or न् *ñchhś*. Before स् *s*, न् *n* may remain unchanged, or न् *ns* may be changed into न् *nts*. (Pân. viii. 3, 30.)

Ex. तान् + षट् = तान् षट् *tān + ṣaṭ = tānṣaṭ*, those six.

तान् + शार्दूलान् = तान् शार्दूलान् or तान् शार्दूलान् or तान् शार्दूलान् or तान् शार्दूलान् *tān + śārdūlān = tānśārdūlān or tāñśārdūlān or tāñchśārdūlān or tāñchhārdūlān*, those tigers. (Pân. viii. 3, 31.)

* To allow न् *ns* to remain unchanged before श् *ś* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तान्सहते *tān + sahate = tānsahate* or *tāntsahate*, he bears them.

हिन् (हिंस्) + सु = हिन्सु or हिन्सु *hin (hims) + su = hinsu* or *hinsu*, among enemies. (The base हिंस् *hims*, before the सु *su* of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final द् before स् *s* must remain unchanged, and त् *t* may be inserted.

Ex. षट् + सरितः = षट्सरितः or षट्सरितः *ṣaṭ + saritaḥ = ṣaṭsaritaḥ* or *ṣaṭsa-ritaḥ*, six rivers. (Pāṇ. VIII. 4, 42; 3, 29.)

Anusvāra and Final म् *m*.

§ 77. म् *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim + atra* = किमत्र *kimatra*, What is there ?

Before consonants it may, without exception, be changed to Anusvāra. (Pāṇ. VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pāṇ. VIII. 4, 59), viz.

Before क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*, the final म् *m* or Anusvāra may be changed into ङ *ṅ*.

Before च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, to ञ *ñ*.

Before द *t*, ध *th*, ड *d*, ढ *dh*, ण *n*, to ण *n*.

Before त *t*, थ *th*, द *d*, ध *dh*, न *n*, to न *n*.

Before प *p*, फ *ph*, ब *b*, भ *bh*, म् *m*, to म् *m*.

Before य *y*, ल *l*, व *v*, to य *y*, ल *l*, व *v*. See § 56. 6.

Hence it follows that final म् *m* may be changed into Anusvāra before all consonants, and must be so changed only before ङ *ṅ*, श *ś*, ष *ṣ*, ह *h*, and र *r*, i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into ङ *ṅ*, ञ *ñ*, ण *n*, न *n*, म् *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if तां जयति *tān jayati*, he conquers her, is written ताञ्जयति *tāñ jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them, which, according to § 63, must be changed into ताञ्जयति *tāñ jayati*. In the same manner तान्दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them, or तान् दमयति *tām damayati*, he tames her. All this uncertainty is at once removed if final म् *m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किङ्करोषि) *kim + karoshi = kiñ karoshi* (or *kiñ karoshi*), What doest thou ?

शत्रुम् + गहि = शत्रुं गहि (or शत्रुञ्जहि) *śatrum + gahi = śatruñ gahi* (or *śatruñ gahi*), kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीं तरति) *nadim + tarati = nadim tarati* (or *nadin tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुं नमति) *gurum + namati = gurum namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम् फलं) *kim + phalam = kim phalam* (or *kim phalam*), What is the use ?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रं मीमांसते) *śāstram + mīmāṃsate = śāstram mīmāṃsate* (or *śāstram mīmāṃsate*), he studies the book.

Before य y, ल l, व v :

सत्वरम् + याति = सत्वरं याति (or सत्वरं याति) *satvaram + yāti = satvaram yāti* (or *satvaray yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्यां लभते) *vidyām + labhate = vidyāṁ labhate* (or *vidyāṁ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तं वेद) *tam + veda = tam veda* (or *taṁ veda*), I know him.

Before र r, श ś, ष sh, स s, ह h :

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *mokṣam + seveta = mokṣam seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly.

§ 78. म् m at the end of a word in *pausa*, i. e. at the end of a sentence, is pronounced as m, not as Anusvāra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evam*, thus, (or एवं *evam*.)

§ 79. Final म् m before ह h, if ह h be immediately followed by न n, य y, ल l, व v, may be treated as if it were immediately followed by these letters (Pāṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + हनते = किं हनते or किन् हनते *kim + hnute = kim hnute* or *kin hnute*, What does he hide ?

किम् + ह्यः = किं ह्यः or किं ह्यः *kim + hyaḥ = kim hyaḥ* or *kiṁ hyaḥ*, What about yesterday ?

किम् + हलयति = किं हलयति or किम् हलयति *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move ?

§ 80. If कृ kri is preceded by the preposition सम् sam, an स s is inserted, and म् m changed to Anusvāra. (Pāṇ. VI. 1, 137; VIII. 3, 2-5.)

Ex. सम् + कृतः = संस्कृतः *sam + kṛitaḥ = saṁskṛitaḥ*, hallowed.

§ 81. In सवाज् *samarāj*, nom. सवाद् *samarād*, king, न् *m* is never changed. (Pân. VIII. 3, 25.)

Visarga and Final स् s and र् r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three : that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र् *r*.

§ 83. The only sibilant which can be final in *pausa* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *h*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally ततꣳ कामः) *tataḥ + kāmah = tataḥ kāmah* (originally *tataꣳkāmah*), hence love.

पूर्वः + चंद्रः = पूर्वचंद्रः *pūrnah + chandrah = pūrnah chandrah*, the full moon.

तरोः + छाया = तरोश्छाया *taroh + chhāyā = taroś chhāyā*, the shade of the tree.

भीतः + टलति = भीतटलति *bhitah + talati = bhitashtalati*, the frightened man is disturbed.

भग्नः + ठक्कुरः = भग्नठक्कुरः *bhagnah + thakkurah = bhagnashthakkurah*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyāḥ + tīram = nadyāstīram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्याꣳ पारं) *nadyāḥ + páram = nadyāḥ páram* (originally *nadyāꣳpáram*), the opposite shore of a river.

Visarga before sibilants (Pân. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तशिशुः or सुप्तः शिशुः *suptah + śīśuḥ = suptaś śīśuḥ* or *suptah śīśuḥ*, the child sleeps.

भागः + षोडशः = भागषोडशः or भागः षोडशः *bhāgah + shoḍaśah = bhāgash shoḍaśah* or *bhāgah shoḍaśah*, a sixteenth part.

प्रथमः + सर्गः = प्रथमसर्गः or प्रथमः सर्गः *prathamah + sargah = prathamas-sargah* or *prathamah sargah*, the first section.

Note 1—If Visarga is followed by an initial **त्** *ts*, it is not changed into dental **स** *s*, but remains Visarga, as if followed by **स** *s*. (Pāṇ. VIII. 3, 35.)

Ex. **शठः + त्सरति = शठः त्सरति** *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, vārt.)

Ex. **देवाः + स्य = देवाः स्य** or **देवा स्य** *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also **देवास्स्य** *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or **हरि स्फुरति** *hariḥ + sphurati = hariḥ sphurati* or *nari sphurati*, Hari appears; (also **हरिस्स्फुरति** *haris sphurati*.)

Note 3—If nouns ending in **इस्** *is* or **उस्** *us*, like **हविः** *haviḥ* or **धनुः** *dhanuḥ*, are followed by words beginning with **क्** *k*, **क्ख** *kh*, **प** *p*, **फ** *ph*, and are governed by these words, **श्** *sh* may be substituted for final Visarga. **सर्पिष्पिबति** or **सर्पिः पिबति** *sarpishpibati* or *sarpīḥ pibati*, he drinks ghee; but **तिष्ठतु सर्पिः पिब त्वमुदकं** *tishṭhatu sarpīḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pāṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into **र** *r*. (See, however, § 86.) This rule admits, however, of the following exceptions:

1. If the Visarga is preceded by **आ** *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by **अ** *a*, and followed by any vowel except **अ** *a*, the Visarga is dropt.
3. If the Visarga is preceded by **अ** *a*, and followed by a sonant consonant, the Visarga is dropt, and the **अ** *a* changed to **ओ** *o*.
4. If the Visarga is preceded by **अ** *a*, and followed by **अ** *a*, the Visarga is dropt, **अ** *a* changed into **ओ** *o*, after which, according to § 41, the initial **अ** *a* must be elided. The sign of the elision is **ऽ**, called *Avagraha*.

Examples of the general rule:

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishnu is victorious.

पशोः + बन्ध = पशोर्बन्धः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanah = nirdhanah*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *āśvāḥ + amī = āśvā amī*, these horses.

आगताः + क्षुष्यः = आगता क्षुष्यः *āgatāḥ + ṛishayaḥ = āgatā ṛishayaḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतन्ते = छात्रा यतन्ते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mābhiḥ*, instrum. plur. of मास् *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutaḥ + āgataḥ = kuta āgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eṣaḥ = ka eṣaḥ*, Who is he ?

कः + क्षुषिः = क क्षुषिः *kaḥ + ṛishih = ka ṛishih*, Who is the poet ?

मनः + आदि = मन आदि *manah + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गन्धः = शोभनो गन्धः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanah + ghaṭah = nūtano ghaṭah*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyaḥ + śakāraḥ = mūrdhanyo śakāraḥ* the lingual *n*.

निर्वाणः + दीपः = निर्वाणो दीपः *nirvāṇah + dīpah = nirvāṇo dīpah*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītaḥ + māsah = atīto māsah*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitaḥ + yatnaḥ = kṛito yatnaḥ*, effort is made.

मनः + रमः = मनोरमः *manah + ramaḥ = manoramah*, (a compound), pleasing to the mind, delightful.

नः + भिः = नोभिः *naḥ + bhiḥ = nobhiḥ*, instrum. plur. with the noses.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *naraḥ + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītaḥ = vedo 'dhītaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayaḥ + astram = ayo 'stram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically *r**. This *r*, as a final, is changed into Visarga, according to § 82, and it

* It is called राजातो विस्वर्गः *rajāto visargaḥ*, the Visarga produced from *r*. It occurs, preceded by अ, in पुनः *punaḥ*, again ; प्रातः *prātaḥ*, early ; अन्तः *antaḥ*, within ; अहः *akah*, day (§ 196); in the voc. sing. of nouns in अरि, ex. पितः, from पित्रु *pitrī*, &c.; and in verbal forms such as अजागर *ajagar*, 2.3. sing. impf. of जागृ *jāgri*

follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i. e. if preceded by **अ** *a*, and followed by any sonant letter, vowel or consonant, the **र** *r* is retained.

Ex. पुनः + अपि = पुनरपि *punaḥ + api = punarapi*, even again.

प्रातः + एव = प्रातरेव *prātaḥ + eva = prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ + dehi = bhrātar dehi*, Brother, give!

§ 86. No **र** *r* can ever be followed by another **र** *r* (Pân. viii. 3, 14). Hence final Visarga, whether etymologically **स्** *s* or **र** *r*, if followed by initial **र** *r*, and therefore by § 84 changed to **र** *r*, is dropt, and its preceding vowel lengthened. (Pân. vi. 3, 111.)

Ex. विधुः + राजते = विधू राजते *vidhuḥ + rājate = vidhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्रातरक्ष *bhrātaḥ + raksha = bhrātā raksha*, Brother, protect!

पुनः + रोगी = पुना रोगी *punaḥ + rogī = punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, **स्** *s* and **र** *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns **सः** *saḥ* and **एषः** *eṣaḥ*, this, become **स** *sa* and **एष** *eṣu* before consonants and vowels, except before short **अ** *a* and at the end of a sentence. (Pân. vi. 1, 132.)

Ex. सः + ददाति = स ददाति *saḥ + dadāti = sa dadāti*, he gives.

सः + इंद्रः = स इंद्रः *saḥ indraḥ = sa indraḥ*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so 'bhavat*, he was.

मृतः सः *mṛitaḥ saḥ*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus **स एष** *sa eṣa* becomes occasionally **सैष** *saisha*, he, this person. **स इंद्रः** *sa indraḥ* appears as **सेंद्रः** *sendraḥ*. (Pân. vi. 1, 134.)

The pronoun **स्यः** *syah*, he, follows the same rule optionally in poetry. (Pân. vi. 1, 133.)

§ 88. **भोः** *bhoḥ*, an irregular vocative of **भवत्** *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pân. viii. 3, 22.)

Ex. **भोः** + ईशान = **भो** ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord!

भोः + देवाः = **भो** देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods!

The same applies to the interjections **भगोः** *bhagoḥ* and **अघोः** *aghoḥ*, really irregular vocatives of **भगवत्** *bhagavat*, God, and **अघवत्** *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in **अस्** as, **इस्** is, **उस्** us, forming the first part of a Compound.

1. Before derivatives of **कृ** *kṛi*, to do (e.g. **कर** *kara*, **कार** *kāra*), before derivatives of **कम्** *kaṃ*, to desire (e.g. **कांत** *kānta*, **काम** *kāma*), before **कंस** *kaṃsa*, goblet, **कुम्भ** *kumbha*, jar, **पात्र** *pātra*, vessel, **कुशा** *kuśā*, counter, board, **कर्ण** *kaṛṇi*, ear, the final Visarga of bases in **अस्** as is changed to **स्** s. (Pāṇ. VIII. 3, 46.)

Ex. **श्रेयः + करः = श्रेयस्करः** *śreyah + karaḥ = śreyaskaraḥ*, making happy.

अहः + करः = अहस्करः *ahah + karaḥ = ahaskaraḥ*, iron.

अयः + कुम्भः = अयस्कुम्भः *ayuh + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. **अधः + पदं = अधस्पदं** *adhaḥ + padam = adhaspadam*, below the foot.

दिवः + पतिः = दिवस्पतिः *divah + patiḥ = divaspatiḥ*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchah + patiḥ = vāchaspatiḥ*, lord of speech.

भाः + करः = भास्करः *bhah + karaḥ = bhāskaraḥ*, sun, &c.

2. Nouns in **इस्** is and **उस्** us, such as **हविः** *haviḥ*, **धनुः** *dhanuḥ*, &c., before words beginning with **क्** *k*, **ख्** *kh*, **प्** *p*, and **फ्** *ph*, always take **श्** *sh*. (Pāṇ. VIII. 3, 45.)

Ex. **सर्पिः + पानं = सर्पेष्पानं** *sarpiḥ + pānam = sarpiṣpānam*, ghee-drinking.

आयुः + कामः = आयुष्कामः *āyuh + kāmaḥ = āyushkāmaḥ*, fond of life.

Note—**भ्रातृश्रुतः** *bhrātūshrutḥ*, nephew, is used instead of **भ्रातुः पुत्रः** *bhrātuh putrah*, the son of the brother.

II. Words in **अस्** as, **इस्** is, **उस्** us, treated as Prepositions.

1. The words **नमः** *namaḥ*, **पुरः** *purah*, **तिरः** *tirah*, if compounded prepositionally with **कृ** *kṛi*, change Visarga into **स्** s. (Pāṇ. VIII. 3, 40.)

Ex. **नमः + कारः = नमस्कारः** *namaḥ + kāraḥ = namaskāraḥ*, adoration; (but **नमः कृत्वा** *namaḥ kṛtvā*, having performed adoration.)

पुट + कृत्य = पुटश्च कृत्य *puṭah + kṛitya = puṭashch kṛitya*, having preferred.

तिरः + कर्तृ = तिरश्कर्तृ *tirah + kārṭi = tirashkāṛṭi*, despising. In **तिरः** *tirah* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words **निः** *niḥ*, **दुः** *duḥ*, **वहिः** *vahiḥ*, **आविः** *āviḥ*, **प्रादुः** *prāduḥ*, **चतुः** *chatuḥ*, if compounded with words beginning with **क्** *k*, **ख्** *kh*, **प्** *p* or **फ्** *ph*, take **श्** *sh* instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. **निः + कामः = निष्कामः** *niḥ + kāmaḥ = nishkāmaḥ*, loveless.

निः + फलः = निष्फलः *niḥ + phalaḥ = nishphalaḥ*, fruitless.

आविः + कृतं = आविष्कृतं *āviḥ + kṛitam = āviṣhkṛitam*, made manifest.

दुः + कृतं = दुष्कृतं *duḥ + kṛitam = duṣhkṛitam*, badly done, criminal.

चतुः + कोणं = चतुष्कोणं *chatuḥ + koṇam = chatuṣkoṇam*, square.

III. Nouns in **अस्** as, **इस्** is, **उस्** us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes **मत्** *mat*, **वत्** *vat*, **विन्** *vin*, and **वल** *vala*, the final **स्** s appears as **स्** s or **श्** *sh* (§ 100).

Ex. **तेजः + विन् = तेजस्विन्** *tejah + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotiṣhmaṭ*, with light.

रजः + वल = रजस्वल *rajaḥ + vala = rajaṣvala*, a buffalo.

2. Before Taddhita suffixes beginning with त् t, the स् s, preceded by इ i or उ u, is changed into श् sh, after which the त् t becomes ट t.

Ex. अर्चिः + त्वं = अर्चिष्टुं *archih + tvam = archishṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuh + tayam = chatushṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pāśu*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* retain their final स् s, while nouns in इस् *is* and उस् *us* change it into श् sh (§ 100). (Pāṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśah + kaḥ = yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśah + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpishpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpishkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanushkaḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanushkāmyati*, he desires a bow.

§ 90. Nouns ending in radical र् r (§ 85) retain the र् r before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार + सु = वारुषु *vār + su = vārshu*, in the waters.

गिर + पतिः = गीर्षतिः *gir + patiḥ = gīrpatiḥ*, lord of speech.

In compounds, however, like गीर्षतिः *gīrpatiḥ*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गीःपतिः *gīḥpatiḥ*, धूःपतिः *dhūḥpatiḥ*, and धूर्षतिः *dhūrpatiḥ*; स्वःपतिः *svaḥpatiḥ* and स्वर्षतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahaḥpatiḥ* and अहर्षतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् r is treated like स् s before the Pada-terminations, and in composition before words beginning with र् r: hence अहः + भिः = अहोभिः *ahaḥ + bhiḥ = ahobhiḥ*; अहः + सु = अहःसु *ahaḥ + su = ahaḥsu*; अहः + रात्रः = अहोरात्रः *ahaḥ + rātraḥ = ahorātraḥ*, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. च *chh* at the beginning of a word, after a final short vowel, and after the particles आ *ā* and मा *mā*, is changed to च्च *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chhāyā = tava chchhāyā*, thy shade.

मा + छिदत् = मा च्छिदत् *mā + chhidat = mā chchhidat*, let him not cut.

आ + छादयति = आ च्छादयति *ā + chhādayati = āchchhādayati*, he covers.

After any other long vowels, this change is optional.

बदरीच्छाया or बदरीच्छाया *badarīchchāyā* or *badarīchchhāyā*, shade of Badaris.

In the body of a word, the change of च *chh* into च्च *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. VI.

§ 92. Initial श *ś*, not followed by a hard consonant, may be changed into छ *chh*, if the final letter of the preceding word is a hard consonant or ऋ *ṛ* (for न *n*). (Pāṇ. VIII. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्शतं *vāk + śatam = vāksatam* or *vākchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट् शेते *parivrāt + śete = parivrāt śete* or *parivrāt chhete*, the beggar lies down.

महत् + शकटं = महत्शकटं or महत्शकटं *mahat + śakatam = mahach śakatam* or *mahach chhakatam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokena = tachchhlokena*, by that verse.

धावन् + शशः = धावन्शशः or धावन्शशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्शब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchhābdaḥ*, the sound of water.

§ 93. If ह *h*, घ *gh*, द *dh*, ध *dh*, or भ *bh* stand at the end of a syllable which begins with ग *g*, ङ *ṅ*, द *d*, द *d*, or ब *b*, and lose their aspiration as final or otherwise, the initial consonants ग *g*, ङ *ṅ*, द *d*, द *d*, or ब *b* are changed into घ *gh*, द *dh*, ध *dh*, भ *bh*.

Ex. दुह् *duh*, a milker, becomes धुक *dhuk*.

विश्वगुध् *viśvagudh*, all attracting, becomes विश्वगुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. Table showing the Combination of Final with Initial Consonants.

FINAL.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
INFRA. A	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā
I.	K	ga	gd	..	gg	ggh	gūnā	..	CH	J	JH	N	T	TH	D	DH	N
II.	N	..	..	..	..	..	gūnā	..	..	gū	qūh	gūnā	..	..	gd	gdh	gūnā
III.	T	da	dd	..	dy	dgh	dānā	..	..	dj	djh	dānā	..	..	qd	qdh	dānā
IV.	N	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	T	da	dd	..	dj	dgh	dānā	chah	chah	ij	ijh	jūnā	tt	ttk	dl	ddh	dānā
VI.	N	..	..	..	..	..	..	chah	chah	ij	ijh	jūnā	tt	ttk	dl	ddh	dānā
VII.	P	ba	bd	..	bg	bgh	bānā	..	..	bj	bjh	bānā	..	..	bd	bdh	bānā
VIII.	M	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX a. H and R	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
exc. AH and AH	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX b. AH	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
AH (not AR)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
T	TH	D	DH	N	P	PH	B	BH	M	Y	R	L	V	S	S'	SH	S	H
I.	..	..	gd	gdh	gūnā	..	..	gb	gūnā	gy	gr	gl	gv	..	..	..	..	gh
II.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III.	..	..	dd	ddh	dānā	..	..	db	dānā	dy	dr	dl	dv	..	..	..	..	dh
IV.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	..	..	dd	ddh	dānā	..	..	db	dānā	dy	dr	dl	dv	..	..	..	..	dh
VI.	N	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
VII.	P	..	bd	bah	bānā	..	..	bb	bānā	by	br	bl	bv	..	..	..	..	bh
VIII.	M	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX a. H and R	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
exc. AH and AH	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX b. AH	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
AH (not AR)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Note.—I. The sign .. means that no change takes place in the initial or final letter. II. The sign ∪ before a letter, indicates that it is preceded by a short; the sign ∪ is used to distinguish the real and necessary from the optional Anusvara. III. In col. IX b, id. means that the form is the same as in col. IX a. IV. The sign ∪ is used to distinguish the real and necessary from the optional Anusvara.

Table showing the Combination of Final with Initial Consonants.

FINAL.	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
IN PAUSA.	अ	आ	इ	ए	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ऋ	ॠ	ऌ	ॡ	ऋ	ॠ	ऌ
I.	अ(ग)	ग	गा	...	ग	ग	ग	...	...	ग	ग	ग	...	...	ग	ग	ग
II.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III.	इ(उ)	उ	डा	...	ड	ड	ड	...	...	ड	ड	ड	...	...	ड	ड	ड
IV.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V.	ए(इ)	इ	दा	...	ड	ड	ड	...	...	ड	ड	ड	...	...	ड	ड	ड
VI.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VIII.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX a. : and ॠ exc. अ: and आ:	:	र	र	र	र	र	र	र	र	र	र	र	र	र	र	र	र
IX b. आ: अ: (not अर)	id.	आ	आ	आ	आ	आ	आ	आ	आ	आ	आ	आ	आ	आ	आ	आ	आ

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ' before a letter, indicates that it is preceded by a short: the sign ^, that it is preceded by a long vowel: the sign o, that the letter is to be elided. III. In col. IX b, id. means that the form is the same as in col. IX a. IV. The sign ' is used to distinguish the real and necessary from the optional Anusvāra.

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
I. क	गद	गध	गन	...	...	गव	गभ	गङ्ग	गय	ग्य	गल	गव	कश कछ	...	...	गह गव
II. ख	कश कछ	कव कस	...	...
III. र	हु	रध	रुवन	...	...	हु	रुभ	रुनरुन	रुय	रु	रु	रु	रुय रुव	...	...	रुय रुव रुह रु
IV. ल	रुय रुव	रुव रुस	...	...
V. म	रुय रुव	रुव रुस	...	...
VI. न	रुय रुव	रुव रुस	...	...
VII. प	रुय रुव	रुव रुस	...	...
VIII. य	रुय रुव	रुव रुस	...	...
IXa. : and र exc. वः and वाः	रुय रुव	रुव रुस	...	...
IXb. वाः वाः(not वरु)	रुय रुव	रुव रुस	...	...

NATI, or Change of Dental न् n and स् s into Lingual ण् n and श् sh

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual ण् n and श् sh in the body of words. • Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant *in simple words*: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

Change of न् n into ण् n.

§ 96. The dental न् n, followed by a vowel, or by न् n, म m, य y, and व v, is, in the middle of a word, changed into the lingual ण् n if it is preceded by the linguals च ri, छ ri, र r, or प sh. The influence of these letters on a following न् n is not stopt by any vowel, by any guttural (क k, ख kh, ग g, घ gh, ङ ṅ, ह h, ञ ṇ), or by any labial (प p, फ ph, ब b, भ bh, म m, व v), or by य y, intervening between the linguals and the न् n. (Pāṇ. viii. 4. 1: 2.)

Ex. नृ + नां = नृणां nṛi + nām = nṛiṇām, gen., plur. of नृ nṛi, man.

कर्णः karṇaḥ, ear.

दूषणं dūṣaṇam, abuse.

वृहणं vṛiṇhaṇam, nourishing. (ह h is guttural and preceded by Anusvāra.)

सर्केण arkeṇa, by the sun, (क k is guttural.)

गृह्णाति gṛiṇhāti, he takes, (ह h is guttural.)

क्षिप्नुः kshipṇuḥ, throwing, (प p is labial.)

प्रेम्णा preṃṇā, by love, (म m is labial.)

ब्रह्मण्यः brahmaṇyaḥ, kind to Brahmans, (ह h is guttural, म m is labial, and न् n followed by य y.)

निषणः niṣaṇyaḥ, rested, (न् n is followed by न् n, which is itself afterwards changed to ण् n.)

अक्षयन् akṣayaṇat, having eyes, (ण् n is followed by व v.)

प्रायेण prāyeṇa, generally, (य y does not prevent the change.)

But अर्चनं archana, worship, (च ch is palatal.)

अग्नेवेन arṇaveṇa, by the ocean, (ण् n is lingual.)

दर्शनं darśanam, a system of philosophy, (श s is palatal.)

अर्धेन arḍhena, by half, (ध dh is dental.)

कुर्वन्ति kurvanti, they do, (न् n is followed by त t.)

रामान् rāmān, the Rāmas, (न् n is final.)

Note—रुग्णः ruḡṇaḥ, like वृक्णः vṛikṇaḥ (Pāṇ. vi. 1. 16), should be written with ण् n. The र्ग g is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into ण् n in compounds, such as शराग्निः śarāgṇiḥ. (Pāṇ. Gaṇa kṣhubhṇādī.)

§ 97. The न् n of नु *nū*, the sign of the Su conjugation, and the न् n of ना *nā*, the sign of the Kṛi conjugation, are not changed into ण् n in the two verbs तृप् *trip* and क्षुब् *kshubh* (Pāṇ. VIII. 4, 39). Hence

तृप्नोति *tripnoti*, he pleases *. क्षुब्नोति *kshubhnāti*, he shakes.

But तृणोति *ṛiṇoti*, he hears. पुष्णोति *puṣṇāti*, he nourishes.

क्षुभाण *kshubhāṇa*, imper. shake.

Table showing the Changes of न् n into ण् n.

च <i>ri</i> ,	in spite of intervening	change	if there follow
च <i>ri</i> ,	Vowels,	न् n	न् n,
च <i>ri</i> ,	Gutturals		न् n,
र <i>r</i> ,	(including ह <i>h</i> and Anusvāra),	into	म् m,
श <i>sh</i> ,	Labials		य <i>y</i> ,
	(including व <i>v</i>),		व <i>v</i> .
	and य <i>y</i> ,	ण् n	

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ण् n when it occurs in the second part of a compound the first part of which contains one of the letters च *ri*, च *ri*, र *r*, or श *sh*, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् n into ण् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्री *bārdhrī*, a leathern thong, + नस *nasa*, nose, gives बार्ध्रीणसः *bārdhrīṇasaḥ*, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Uṇādi-Sūtras, ed. Aufrecht, s. v. Pāṇ. VIII. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nāsikā*, nose, gives चर्मनासिकः *charmanāsikah*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanāman*, a technical term for pronouns, (सर्व *sarva* being the first in their list,) which Pāṇini himself employs with the dental न् n only. (Pāṇ. I. 1, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanah*†,

* In the Veda we find तृप्नुहि *tripṇuhi*, Rv. II. 16, 6; तृप्नुवः *tripṇuvah*, Rv. III. 42, 2.

† The Śārasvatī says त्रिनायां वा, that the n is optionally changed when Trinayanah is a name. Hence त्रिनयनः *trinayanah* or त्रिणयनः *triṇayanah*. १. १६. २३.

three-eyed, name of Śiva; रघुनन्दनः *raghunandanah*, name of Rāma; स्वर्भानुः *svarbhānuh*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agranīh*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead.

ग्रामणीः *grāmanīh*, head borough, from ग्राम *grāma*, multitude, and नी *nī*, to lead.

वृत्रघ्नः *vritraghnaḥ*, Indra, killer of Vṛitra; but वृत्रहणं *vritrahaṇam*, acc. of वृत्रहन् *vritrahan*. (Pāṇ. VIII. 4, 12; 22.)

गिरिनदी or गिरिखदी *girinādī* or *giriṇādī*, mountain-stream.

पराह्णं *parāhnam*, afternoon, from परा *parā*, over, and अहन् *ahan*, day; but सर्वाह्णः *sarvāhṇah*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in ञ *a*. (Pāṇ. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshīrapānam* if it means the drinking of milk, or a vessel for drinking milk, कंसः क्षीरपानः *kainsaḥ kshīrapānaḥ*, may be pronounced with dental or lingual न् (*न् n* or *ण् n*); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshīrapāṇah*, milk-drinking. (Pāṇ. VIII. 4, 9 and 10.) In the same manner दम्भवाहनं *darbhavāhaṇam*, a hay-cart, is spelt with lingual ण् *n*; while in ordinary compounds, such as इन्द्रवाहनं *indravāhaṇam*, a vehicle belonging to Indra, the dental न् *n* remains unchanged. (Pāṇ. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *mūṣha-vāpeṇa*, by sowing beans; but माषकुम्भवापेन *mūṣha-kumbha-vāpeṇa*, by sowing from a bean-jar. (Pāṇ. VIII. 4, 38.)
3. In a compound the change of न् *n* into ण् *n* does not take place if the first word ends in ग् *g*.

Ex. ऋक् + अयनं = ऋगयनं *ṛik + ayanam = ṛigayanam*.

Some grammarians restrict this to proper names. (Pāṇ. VIII. 4, 3, 5.)

Or if it ends in श् *śh*, and the next is formed by a primary suffix with न् *n*.

Ex. निः + पानं = निष्पानं *niḥ + pānaṁ = nishpānam*.

यजुः + पावनं = यजुष्पावनं *yajuh + pāvanam = yajushpāvanam*. (Pāṇ. VIII. 4, 35.)

4. In compounds the न् *n* of nouns ending in न् *n*, and the न् *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vṛīhivāpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vṛīhivāpiṇah*; but also व्रीहिवापिनः *vṛīhivāpinah*.

व्रीहिवापाणि or व्रीहिवापानि *vṛīhivāpāṇi* or *vṛīhivāpāni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vṛīhivāpeṇa* or *vṛīhivāpena*, instrum. sing.

Likewise feminines such as ब्रीहिवापिनी or व्रीहिवापिनी *vrīhivāpinī* or *vrīhivāpinī*. (Kās.-Vṛitti VIII. 4, 11.)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् n. Thus खरपः *kharapaḥ* (i.e. donkey-keeper) becomes खरपायणः *khārapāyaṇaḥ*, the descendant of Kharapa. मातृभोगीशः *mātrībhogīśaḥ*, fit to be possessed by a mother, from मातृ *mātrī*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन *īna* (*samāsānta*), is always spelt with ण् n. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhaginī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhaginī* would have the lingual ण् n, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix ईन् *in*, fem. इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānapāda*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kās.-Vṛitti VIII. 4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vrītrahan*, Vṛitra-killer; gen. वृत्रहणः *vrītrahaṇaḥ*; but दीर्घह्नी *dirghdhñī*. (Pāṇ. VIII. 4, 7.)

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरापानि *surāpāni*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kshīrapēṇa*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmeṇa*; but अग्रगामिनि *agragāmini*. (Pāṇ. VIII. 3, 92.)

शुष्कगोमयेण *śushkagomayeṇa*, instrum. sing. of शुष्कगोमय *śushkagomaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र r, the न् n of primary affixes, such as अन् *ana*, अणि *ani*, अनीय *anīya*, इन् *in*, न ना (if preceded by a vowel), and मान *māna*, is changed to ण् n, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamaṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pāṇ. VIII. 4, 31); hence प्रयापणं and °णं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °णं *prakōpaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेगणं *pra + inganam = preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra + kampaṇam = prakampanam*.

Lastly, there are several roots which defy all these rules, viz. भृ *bhṛ*, भू *bhū*, पू *pū*, कम् *kam*, गम् *gam*, प्याय् *pyáy*, वेप् *vep*. hence प्रभानं *prabhānam* &c., never प्रभाणं *prabhāṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र् *r*, such as अन्तरं *antar*, निरं *nir*, परा *pará*, परि *pari*, and प्र *pra*, and after दूर् *dur*, the change of न् *n* into ण् *ṇ* takes place :

1. In most roots beginning with न् *n*. (Pāṇ. viii. 4, 14.)

प्र + नमति = प्रणमति *pra + namati = praṇamati*, he bows.

परा + नुदति = परानुदति *pará + nudati = parāṇudati*, he pushes away.

अन्तः + नयति = अन्तर्णयति *antaḥ + nayati = antarṇayati*, he leads in.

प्र + नायकः = प्रणायकः *pra + náyakah = praṇáyakah*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ण् *ṇ*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes viz. (Pāṇ. viii. 4, 33.)

खिसि *nis*, to kiss: प्रणिंसितयं or प्रनिंसितयं *praṇinsitaryam* or *praninsitaryam*.

खिस्व *niksh*, to kiss: प्रणिस्वणं or प्रनिस्वणं *praṇikshaṇam* or *pranikshaṇam*.

खिदि *nid*, to blame: प्रणिन्दनं or प्रनिन्दनं *praṇindanam* or *pranindanam*.

3. In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् *n*, viz. (Pāṇ. vi. 1, 65, vart.)

नृत *nṛt*, to dance.

नाट *nāt*, to fall down, (Chur *.)

नन्द *nand*, to rejoice.

नाथ *nāth*, to ask.

नद *nard*, to howl.

नाथ *nādh*, to beg.

नक्क *nakk*, to destroy.

नृ *nṛ*, to lead.

Ex. परिनर्तनं *parinartanam*. परिनन्दनं *parinandanam*.

4. The root नश् *naś*, to destroy, changes न् *n* into ण् *ṇ* only when its श् *ś* is not changed to ष् *ṣ*. प्र + नश्यते = प्रणश्यते *pra + naśyate = praṇaśyate*; but प्र + नष्टः = प्रनष्टः *pra + naśṭaḥ = pranashṭaḥ*, destroyed. (Pāṇ. viii. 4, 36.)
5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *ṇ* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अति = प्राणिति *pra + aniti = prāṇiti*, he breathes; but परि + अति = पर्यणिति *pari + aniti = paryaniti* (Pāṇjali). The reduplicated aorist forms प्राणिणत् *prāṇiṇat*; the desiderative with परा *pará* is पराप्राणिषति *parāṇi-nishati*. (Pāṇ. viii. 4, 19, 21.)

* It is not नद् *naḍ*, to dance, but नट् *naṭ* of the Chur class, and hence written with a long á. Siddh.-Kaum. vol. ii. p. 41. note.

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh*. (Pāṇ. VIII. 4, 22.) Thus प्र + हन्यते = प्रहस्यते *pra + hanyate = prahanyate*, he is struck down; अन्तरहस्यते *antarhanyate* (Pāṇ. VIII. 4, 24); but प्र + घ्नन्ति = प्रघ्नन्ति *pra + ghnanti = praghnanti*, they kill. Also प्रहणनं *prahaṇanam*, killing.

The change is optional again where न् *n* is followed by म् *m* or व् *v*. (Pāṇ. VIII. 4, 23.) Thus प्रहन्मि or प्रहयिमि *prahanmi or prahayimi*; प्रहन्यः or प्रहयन्ः *prahanvaḥ or prahayvaḥ*.

7. The न् *n* of नु *nu* of the Su and of ना *ná* of the Kṛi conjugation is changed to य् *y* in the verbs हि *hi*, to send, and मी *mí*, to destroy. (Pāṇ. VIII. 4, 15.)

Ex. प्रहिण्वन्ति *prahinvanti*; प्रमीयन्ति *pramīyanti*.

8. The न् *n* of the termination आनि *áni* in the imperative is changeable. (Pāṇ. VIII. 4, 16.) Thus प्र + भवानि = प्रभवानि *pra + bhavāni = prabhavāni*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into य् *y* before the verbs (Pāṇ. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्* *mā*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yá*, to go, वा *vá*, to blow, द्रा *drá*, to flee or to sleep, प्सा *psá*, to eat, वप् *rap*, to sow or to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*dir*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pāṇ. VIII. 4, 17, vârt.)

प्रययगदत् *pranyagadat*; प्रययनदत् *pranyanadat*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

प्रनिपचति or प्रयिपचति *pranipachati or pranyipachati*.

Except again in verbs beginning with क् *ka* or ख् *kha*, or ending in श् *sh* (Pāṇ. VIII. 4, 18), in which the न् *n* of नि *ni* remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhâdati*; प्रनिपिनष्टि *pranipinashṭi*.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanâgarî form. Pāṇini in enumerating the roots which change नि *ni* after प्र *pra*, परि *pari*, &c., into यि *yi*, mentions मा *mā*, but this, according to the commentaries, includes two roots, the root माङ् *mā(ñ)*, which forms मिमीते *mimīte*, he measures, and the root मेङ् *me(ñ)*, which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanâgarî original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam (dir)* means *sâmyati*, or *śam* conjugated like *dir*, and not *sâmyate*.

Change of स् s into श sh.

§ 100. A dental स् s (chiefly of suffixes and terminations*), if preceded by any vowel except अ, आ ई, or by क k, र r, ल l, is always changed into the lingual श sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v; likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाश pásā, &c.

If an inserted Anusvâra† or the Visarga or श sh intervenes between the vowel and the स् s, the change into श sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpīḥ*, nom. sing. neut. clarified butter; instrum. सर्पिणा *sarpishā*; nom. plur. सर्पिंश्चि *sarpīnshi* (here the Anusvâra intervenes); loc. plur. सर्पिःषु *sarpīḥshu* (here the Visarga intervenes), or सर्पिष्णु *sarpishshu* (here the श sh intervenes).

वाक् वक्शु, loc. plur. of वाक् *vāc*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिक् (क) + सु = चित्रलिक्षु *chitralikh (k) + su = chitralikshu*, painter.

गीर्षु *gīrshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्लु *kamal + su = kamalshu*, naming the goddess Lakshmī.

द्रोक्षति *dhrokshyati*, fut. of दृह् *druh*, to hate; (here ह h is changed to क k, and the aspiration thrown on the initial द d.)

पोष्यति *pokshyati*, fut. of पुश् *push*, to nourish; (here श sh is changed into क k.)

सर्पिः + क = सर्पिष्कः *sarpīḥ + kaḥ = sarpishkaḥ*; adj. formed by क ka, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpīḥ + taraḥ = sarpishṭarah*; (here the त t of तरः *taraḥ* is changed into ट t, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तार *gīstārā*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpīḥ + mat = sarpishmat*, having clarified butter.

* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस *pis*. (Pāṇ. VIII. 3. 59.) Yet आशिषः *āśishah*, from root शास् *śās*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3. 55.)

† The Anusvâra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *puṁsu*, loc. plur. of पुंस् *puṁs*, man, Pada base पुम् *pum*, it does not become पुंसु *puṁshu*. (Pāṇ. VIII. 3. 58.) According to Bopp and other European grammarians, who do not limit the Anusvâra to the inserted Anusvâra, we should have to write either पुंसु *puṁshu*, or, if we wish to preserve the स् s, पुंस्सु *puṁsu*. According to Pāṇini, however, पुंसु *puṁsu* is the right form. The Sârasvatî prescribes पुंस्सु *puṁkshu*.

Table showing the Changes of स् s into ष sh.

Any Vowels except अ, आ, ई, (in spite of inserted Anusvāra, Visarga, or sibilant intervening,) also क् k, र् r, ल् l if immediately preceding,	change स् s into ष sh	if there follow Vowels, or त् t, थ th, न् n, म् m. य y, व v.
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§ 101. The same rule produces the change of स् s into ष sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ, ई: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वप् *sushvāpa*, I have slept. सिध् *sidh*, Des. सिषित्सति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into ष sh after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *nī*, in, निर् *nir*, out, परि *pari*, round, प्रति *prati*, towards, वि *vi*, away: Ex. अभि + स्तौति = अभिष्टौति *abhi + stauti = abhishtauti*, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an अ. a: Ex. अभ्यष्टौत् *abhyashṭaut*, he praised. Some verbs, after these prepositions, keep the ष sh in the reduplicated perfect: Ex. सिष् *sich*, to sprinkle; अभिषिचति *abhisichati*, he sprinkles; अभिषिषेच *abhisishescha*, he has sprinkled. In the intensive सिष् *sich* does not follow this rule; hence अभिसेसिष्यते *abhisēsichyate* (Pān. VIII. 3, 112); but in the desiderative स् s is changed, अभिषिषिषति *abhisishishati*. Many other cases must be learnt from the dictionary or from Pāṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s, and followed by a vowel or by a dental consonant, (likewise स्मि *smi*, to smile, सिद् *srid*, to sweat, स्वा *svad*, to taste, स्न *svaṇj*, to embrace, स्वप् *svap*, to sleep,) as if beginning with ष sh. Thus they write सिध् *sidh*, ष्टा *shṭā*, शिष् *shmi*. (Pān. VI. 1, 64.)

This is not done with सृप् *srip*, to go, सृज् *srij*, to let off, स्तृप् *stṛi*, to cover, स्तृष् *stṛi*, to cover, स्तृष् *stṛi*, to sound, सृक् *sek*, to go, सृग् *sri*, to go, in order to show that their initial स् s is not liable to be changed into ष sh under any circumstances.

They then give the general rule that this initial ष sh is to be changed into स् s, in all these verbs, except शिष् *shṭhī*, to spit, and श्वष् *shvashk*, to go, (and according to some in श्वै *shvai*, Śār.) unless where ष sh is enjoined a second time.

Now *ष् sh* for *स् s* in these verbs is enjoined a second time :

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. *वि + स्तौति = विष्टौति vi + stauti = vishṭauti*. *सेव sev* forms *सिषेव sisheva* in the reduplicated perfect.

2. In desideratives, when the reduplicative syllable contains *इ* or *उ* or *u*. *सिष् sidh*, Des. *सिषित्सति sishitsati*.

But if the *स् s* of the desiderative element must itself be changed to *ष् sh*, the initial *स् s* remains unchanged. *सिष् sidh*, *सिसेधियति sisedhishati*. (Pāṇ. VIII. 3, 61.)

Except in *स्तु stu*, and in derivative verbs in *अय aya*, where *स् s* is changed to *ष् sh*. *स्तु stu*, Des. *तुष्टूपति tushṭūshati*. *सिष् sidh*, Caus. *सेधयति sedhayati*, Des. *सिसेधयिषति sishedhayishati*; but *सुसूषति susūshati*. (VIII. 3, 61.)

Except again, in certain causatives, in *अय aya* (VIII. 3, 62), where *स् s* is not changed into *ष् sh*. *सिद् srid*, *सिस्वेदयिषति sisredayishati*. *स्वद् svad*, *सिस्वादयिषति sisvādayishati*. *सह सह*, *सिसाहयिषति sisāhayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. *सु su* (*su*), *सू su* (*tud*), *सो so* (*div*), *स्तु stu* (*ad*), *स्तुम् stubh* (*bhā*); or even if separated by reduplication, in the verbs *स्या sthā*, *सेनय senaya*, *सिष् sidh*, *सिष् sich*, *संज् sañj*, *खंज् xañj*, *सद् sad*, *स्तम् stambh*, *खन् xran*, *सेव sev*, (the last only after *परि pari*, *नि ni*, *वि vi*: VIII. 3, 65.)

After prepositions : *अभिषुणोति abhishuṇoti*. *अभिषुवति abhishuvati*. *अभिष्यति abhishyati*. *परिष्टौति parishṭauti*. *परिष्टोभते parishṭobhate*. *अभिष्टास्यति abhishṭhāsyati*. *अभिषेणयति abhishēṇayati*. *परिषेधति parishedhati*. *अभिधिञ्चति abhishhiñchat*. *परिषजति parishajati*. *परिष्वजते parishvujate* (VIII. 3, 65). *निषीदति nishīdati*, but *प्रतिसीदति pratīśīdati* (VIII. 3, 66). *अभिष्टभ्नाति abhishṭabhnāti* (VIII. 3, 67 and 114). Also *अवष्टब्ध् अवष्टabhya* (VIII. 3, 68, in certain senses). *वि* and *अवष्यति vi* and *avashvayati* (VIII. 3, 69, in the sense of eating). *परिषेवते parishevate*.

After prepositions and augment : *अभ्यषुणोत् abhyashuṇot*. *पर्यषुवत् paryashuvat*. *अभ्यष्यत् abhyashyat*. *पर्यष्टौत् paryashṭaut*. *अभ्यष्टोभत् abhyashṭobhat*. *अभ्यष्टात् abhyashṭhāt*. *अभ्यषेणयत् abhyashēṇayat*. *पर्यषेधत् paryashedhat*. *अभ्यधिञ्चत् abhyashhiñchat*. *पर्यषजत् paryashajāt*. *अभ्यष्वजत् abhyashvujata*. *अभ्यसीदत् abhyashīdat*. *अभ्यष्टभ्नात् abhyashṭabhnāt*. *अवष्यत् avashvayāt* and *अवाष्यत् avāshvayāt*. *पर्यषेवत् paryashevāt*.

After prepositions and reduplication (VIII. 3, 64) : *अभितष्टौ abhitashṭhau*. *अभिषिषेणयिषति abhishishēṇayishati*. *अभिषिषेधयिषति abhishishedhayishati*. *अभिषिषिञ्चति abhishishikshati*. *अभिषिञ्चति abhishishankshati* and *अभ्यषिञ्चत् abhyashishankshat*. *परिषिष्वञ्चते parishishvankshate*. *निषिषत्सति nishishatsati* (VIII. 3, 118). *अभितष्टम् abhitashṭambha*. *अवष्यम् अवषyashvāṇa*. *परिषिषेव parishisheva*, (the last only after *परि pari*, *नि ni*, *वि vi*.)

4. Only after the prepositions *परि pari*, *नि ni*, *वि vi*, the following words (VIII. 3, 70) : the part. *सितः sitah*, the subst. *सयः sayah*, *सिष् siv*, *सह सह*; *कृ कृ* (if with initial *स् s*, *स्कृ skṛ*) and similar verbs; *स्तु stu*.

The words mentioned in 4. and *खंज् xañj* may optionally retain *स् s*, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, संद् *syand* may take \mathfrak{h} sh, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कन्द् *skand* may take \mathfrak{h} sh, though not in the past participle in ता *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः or परिस्कन्नः *parishkannah* or *pariskannah*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर् *sphur* and स्फुल् *sphul* may take \mathfrak{h} sh. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम्भ *skambh* must always take \mathfrak{h} sh. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes \mathfrak{h} sh after prepositions which cause such a change, and after प्रादुर् *prádur*, if the \mathfrak{h} sh is followed by य् *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhishtyát*. प्रादुःष्यात् *prádushyát*. प्रादुःष्यति *prádushyanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes \mathfrak{h} sh, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptah*. दुःषुप्तः *duhshuptah*.

Exceptional cases, where \mathfrak{s} s is used, and not \mathfrak{h} sh:

11. The verb सिञ्च *sich*, followed by the intensive affix (VIII. 3, 112). अभिसेचिच्यते *abhiseshichyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisedhati*.
13. The verb सह् *sah*, if changed to सोद् *soth* (VIII. 3, 115). परिसोद् *parisothum*.
14. The verbs स्तम्भ *stambh*, सिव् *siv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पर्यसीवहत् *paryasishahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisoshyati*. अभिसुसूः *abhisusūh*.
16. The verbs सद् *sad*, स्वाञ्ज् *svañj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhisasāda*. अभिषसन्ने *abhisasvoje*.
17. The verb सद् *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यसीदत् or न्यसीदत् *nyasādat* or *nyasādat*.

§ 104. There are many compounds in which the initial \mathfrak{s} s of the second word is changed to \mathfrak{h} sh, if the first word ends in a vowel (except \mathfrak{a}). Ex. युधिष्ठिर *yudhishtira*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुष्ठु *sushthu*, well; दुष्ठु *dushthu*, ill; सुषमा *sushamā*, beautiful, विषमः *vishamah*, difficult, from समः *samah*, even; त्रिष्टुब् *trishṭubh*, a metre; अग्नौषोमी *agnishomau*, Agni and Soma; मातृश्वसृ *mātrishvasri*, mother's sister; पितृश्वसृ *pitrishvasri*, father's sister; गोष्ठः *goshṭhah*, cow-stable; अग्निष्टोमः *agnishṭomah*, a sacrifice; ज्योतिष्टोमः *gyotishṭomah*, a sacrifice, (here the final \mathfrak{s} s of ज्योतिस् *gyotis* is dropt.) In तुरासाह् *turāsāh*, a name of Indra, and similar compounds, \mathfrak{s} s is changed to \mathfrak{h} sh whenever ह् *h* becomes द् *d*; nom. तुरासाद् *turāsādt*; acc. तुरासाह् *turāsāham*. (Pāṇ. VIII. 3, 56.)

Change of Dental ष् *dh* into Lingual द् *dh*.

§ 105. The ष् *dh* of the second pers. plur. $\hat{\text{A}}\text{tm}$. is changed to द् *dh* in the reduplicated perfect, the aorist, and in षीध् *shīdhram* of the benedictive, provided the ष् *dh*, or the षी *shī* of षीध् *shīdhram*, follows immediately an inflective root ending in any vowel but अ, आ \mathfrak{a} . (Pāṇ. VIII. 3, 78.)

Ex. कृ *kṛi*; Perf. चकृध्वे *chakṛidhve*.

चु *chyu*; Aor. अच्योद्धु *achyoḍham*.

सु *plu*; Bened. शोषीद्धु *shoshīddham*.

But **क्षिप्** *kship*; Aor. **अक्षिब्ध** *akshibdhvam*.

यज् *yaj*; Bened. **यक्षीभ्य** *yakshidhvam*.

If the same terminations are preceded by the intermediate **इ**, and the **इ** be preceded by **य**, **र**, **ल्**, **व**, **ह**, the change is optional.

Ex. **लु** *lu*; Perf. **लुलुविभ्ये** *luluvibhve* or **लुलुविदु** *luluvidhe*.

लु *lu*; Aor. **अलविभ्ये** *alavidhvam* or **अलविदु** *alavidhvam*.

लु *lu*; Bened. **लविषीभ्य** *lavishidhvam* or **लविषीदु** *lavishidhvam*.

But **बुध्** *budh*; Aor. **अबोधिभ्य** *abodhidhvam*.

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraph (§ 32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except **य**.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or **य**. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that **द्विष** *dvish*, to hate, forms **द्वेषि** *dveshmi*, I hate, **द्वेषि** *dvekshi*, thou hatest, **द्वेषि** *dveshti*, he hates, **अद्वेद** *advet*, he hated, **द्विद्वि** *dividhi*, I hate! **द्विद्वि** *dviṣ*, a hater, **द्विषः** *dvishah*, of a hater, **द्विद्विषु** *diviṣu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final **श्** *sh* into **क्** *k*, **ट्** *t*, **ड्** *d*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as **प्रयुग** *prauḡa*, fore-yoke, **तितिव** *titaiṣ*, sieve, are isolated exceptions. The hiatus in compounds, such as **पुरस्ता** *pura-ṣṭā*, going in front, **नमस्तुति** *nama-uktiḥ*, saying of praise, which

is produced by the elision of a final *s* before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final *a* and *ā* coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda+ami* = तुदामि *tudāmi*, I beat.

तुद + इ *tuda+i* = तुदे *tude*, I beat, *Ātin*.

दान + इ *dāna+i* = दाने *dāne*, in the gift.

दान + ई *dāna+ī* = दाने *dāne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short *a*, it becomes necessary to lay down some rules requiring final *a* to be dropt before certain vowels. Thus if अम् *am* is put down as the general termination of the acc. sing., as in वाचं *vāch-am*, it is necessary to enjoin the omission of final *a* of शिवं *śiva* before the अम् *am* of the acc. sing., in order to arrive at शिवं *śiram*. In the same manner, if अम् *am* is put down as the termination of the 1. p. sing. impf. Par., and ए *e* as that of the 1. p. sing. pres. *Ātin*., we can form regularly अद्वेषं *advēsh-am* and द्रिष्ये *drishe*; but we have to lay down a new rule, according to which the final *a* of तुद *tuda* is dropt, in order to arrive at the correct forms अतुदं *atud(a)-am* and तुदे *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical *ā*, certain phonetic rules had to be laid down, according to which the final *ā* had to be elided before certain terminations beginning with vowels. Thus the dative शंखध्मा + ए *śāṅkhadhṁā+e* was said to form शंखध्मे *śāṅkhadhme*, (to the shell-blower,) by dropping the final *ā*, and not शंखध्मै *śāṅkhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the *ā* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pāp. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long *ā*, many special rules have to be observed, according to which final *ā* is either elided, or changed to ई *ī* or to ए *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *punā+anti* = पुनंति *punanti*, they cleanse.

पुना + मः *punā+mah* = पुनीमः *punīmah*, we cleanse.

दा + हि *dā+hi* = देहि *dehi*, Give!

§ 110. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, if followed by vowels or diphthongs, are generally changed to य *y*, व *v*, र *r*.

Ex. मति + ऐ = मयै *matī+ai* = *matyai*, to the mind.

जिगि + उः = जिग्युः *jigī+uḥ* = *jigyuh*, they have conquered.

भानु + ओः = भान्वोः *bhānu+oḥ* = *bhānvoh*, of the two splendours.

पितृ + आ = पित्रा *pitṛi+ā* = *pitṛā*, by the father.

बिभी + अति = बिभ्यति *bībhī+ati* = *bībhyati*, they fear.

In some cases इ i and ई i are changed to इय iy; उ u and ऊ u to उर ur; अ ri to रir; अ ri to इर ir and, after labials, to उर ur.

Ex. शिश्रि + अथुः = शिश्रियथुः śisri + athuh = śisriyathuh, you (two) have gone.

भी + इ = भियि bhi + i = bhiyi, in fear.

यु + अति = युवति yu + anti = yuranti, they join.

युयु + उः = युयुयुः yuyu + uh = yuyuruh, they have joined.

सुषु + ए = सुषुवे sushu + e = sushuve, I have brought forth.

भू + इ = भुवि bhū + i = bhuvi, on earth.

मृ + अते = म्रियते mri + ate = mriyate, he dies.

गृ + अति = गिरति gri + ati = girati, he swallows.

पपृ + इ = पपुरि papri + i = papuri, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See बिभ्यति bibhyati from भी bhi, but जिह्रियति jihriyati from ह्री hri.

§ 111. Final अ ri, if followed by terminational consonants, is changed to इर ir; and after labials to उर ur.

गृ grī, to shout; Passive गीर्यते gir-yate; Part. गीरः gīrṇah.

पृ prī, to fill; Passive पूर्यते pūr-yate; Part. पूरः pūrṇah.

Before the य y of the Passive, Intensive, and Benedictive, final इ i and उ u are lengthened, final अ ri changed to रir, final अ ri to इर ir or उर ur. (See § 390.)

§ 112. ए e, ऐ ai, ओ o, औ au, before vowels and diphthongs, are generally changed into अय ay, आय āy, अव av, आव āv.

दे + अते = दयते de + ate = dayate, he protects.

रे + ए = राये rai + e = rāye, to wealth.

गो + ए = गवे ga + e = gave, to the cow.

नौ + अः = नावः nau + ah = nāvah, the ships.

Roots terminated by a radical diphthong (except ये rye in redupl. perf., Pāṇ. vi. 1, 46) change it into आ ā before any affix except those of the so-called special tenses. (Pāṇ. vi. 1, 45.)

दे + ता = दाता de + tā = dātā, he will protect.

दे + सीय = दासीय de + stya = dāstya, May I protect!

म्लै + ता = म्लाता mlai + tā = mlātā, he will wither.

शो + ता = शाता śo + tā = śātā, he will pare.

But in the Present ग्लै + अति = ग्लायति glai + ati = glāyati, he is weary.

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क k, ख kh, द t, न n, त t, न n, प p, म m, ल l, ः h, ँ m, must likewise be observed where the last letter of a nominal or verbal base becomes final, i.e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध yudh, battle, would in the vocative singular be

युक् yudh. Here, however, the $y dh$ must be changed into $ṛ d$, because no aspirate is tolerated as a final (§ 54. 1); and $ṛ d$ is changed into $ṛ t$, because no word can end in a soft consonant (§ 54. 2). वाक् *vāch*, speech, in the voc. sing. would change its $क् ch$ into $क् k$, because palatals can never be final (§ 54. 3).

In अधोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial $ṛ d$ (§ 118). The final $ह h$ or $घ gh$, after losing its aspiration, becomes $ग् g$, which is further changed to $क् k$.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाक् + स = वाक् *vāch* + $s = vāk$, speech; nom. sing.

प्राक् + स = प्राक् *prāñch* + $s = prāñ$, eastern; nom. sing. masc. Here प्राक् *prāñk*, which remains after the dropping of $स् s$, is, according to the same rule, reduced again to प्राक् *prāñ*, the final nasal remaining guttural, because it would have been guttural if the final $क् k$ had remained.

सुवल् + स = सुवल् *suvalg* + $s = suval$, well jumping. Here, after the dropping of $स् s$, there would remain सुवल् *suvalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल् *suvalg* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स = अहन् *ahan* + $s = ahan$, thou killedst; 2. p. sing. impf. Par.

अवेष् + त् = अवेष् *advesh* + $t = advet$, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh* + $t = adhok$, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i.e. they produce no change in the final consonant of the base.

1. वक् + धि = वक्धि *vach* + $dhi = vagdhi$, Speak! 2. p. sing. imp. Par.

पृक् + ध्वे = पृग्ध्वे *prich* + $dhve = prigdhve$, you mix; 2. p. plur. pres. Âtm.

2. अद् + सि = अत्ति *ad* + $si = atsi$, 2. p. sing. pres. thou eatest.

अद् + ति = अत्ति *ad* + $ti = attī$, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वचिम् *vach + mi = vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + nah = bhinnah*, divided, भज् + नः = भजनः *bhaj + nah = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मानच् + ति = मानति *mdmath + ti = māmatti*, 3. p. sing. pres. Par. of the intensive मानच् *māmath*, he shakes much.

रुन्ध् + ध्वे = रुन्ध्वे *rundh + dhve = runddhve*, 2. p. plur. pres. Âtm. of रुध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युध् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh + yah = lobhyah*, to be desired.

क्षुभ् + नाति = क्षुभति *kshubh + nāti = kshuhhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final ष् *gh*, द् *dh*, ध् *dh*, भ् *bh* are followed by त् *t* or थ् *th*, they are changed to the corresponding soft letters, ग् *g*, इद् *d*, द् *d*, ब् *b*, but the त् *t* and थ् *th* are likewise softened, and the द् *d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *ruṇadh + ti = ruṇaddhi*, he obstructs.

लभ् + तः = लब्धः *labh + tah = labdhah*, taken.

रुन्ध् + थः = रुन्ध्थः *rundh + thah = runddhah* (also spelt रुन्धः *rundhah*), you two obstruct.

रुन्ध् + तः = रुन्ध्तः *rundh + tah = runddhah*, they two obstruct.

अबन्ध् + तं = अबन्द्धं *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अबन्ध् + थाः = अबन्द्धाः *abandh + thāh = abanddhāh*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबन्द्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into धं *dham*. The same applies to अबन्द्धाः *abanddhāh*, though here the termination थाः *thāh* was aspirated in itself.

§ 118. If ष् *gh*, द् *dh*, ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध् *dho* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, इद् *d*, द् *d*, ब् *b*. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुभिः *bhubhih*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्धुः *abhuddhvam*.

Second pers. sing. pres. Intens. बोबोधि + सि = बोबोत्सि *bobodh + si = bobhotsi*.

Desiderative of दम् *dabh*, धिप्सति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बन्ध् + स्यामि = भंस्यामि *bandh+syāmi=bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्धं *adhugdham*, 2. p. plur. impf. Âtm : but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dha*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध्व *dhr*, स्स, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh+taḥ=dhattaḥ*; दध् + यः = धत्यः *dadh+yaḥ=dhatyāḥ*; दध् + से = धत्से *dadh+se=dhatse*; दध् + ध्वं = धद्गं *dadh+dhvam=dhaddham*.

§ 119. If च् *ch*, ज् *j*, ङ् *gh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *rāch*; voc. वाक् *rūk*, speech.

Verbal base वच् *rach*; 3. p. sing. pres. वच् + ति = वक्ति *rach+ti=rakti*.

युञ्ज् + धि = युंजि धि *yuj+dhī=yujyadhi*, 2. p. sing. imp. Join '.

But loc. éing. वाच् + इ = वाचि *rāch+i=rāchi*.

वाच् + य = वाच्या *rāch+ya=rāchya*, to be spoken.

वच् + मः = वचमः *rach+māḥ=rachmāḥ*, we speak.

वच् + वः = वचवः *rach+raḥ=rachraḥ*, we two speak. (See also § 124.)

§ 120. ष् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into द् *f*.

Ex. Nominal base द्विष् *drish*; nom. sing. द्विद् *drīḥ*, a hater.

Verbal base द्विष् *drish*; 3. p. sing. impf. Par. अद्वेद् *adveḥ*, he hated.

§ 121. Before verbal terminations beginning with स्स, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेक्षि *dvesh+si=dvekshī*, thou hatest; aor. सद्विषत् *adriksat*, he hated. पोष्यति *pokshyati* (*posh+syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into द् *f* and द् *th*.

Ex. द्विष् + तः = द्विष्टः *drish+taḥ=drishṭaḥ*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish+tamam=sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स्स, is changed into the corresponding lingual, if preceded by द् *f*, द् *th*, द् *d*, द् *dh*, श् *sh*, and ष् *sh*. (Pāṇ. VIII. 4. 41.)

Ex. द्विद् + धि = द्विद्धि *drīḥ+dhī=dviḍḍhi*, hate thou.

मृद् + नाति = मृद्णाति *mṛīḥ+nāti=mṛīḍṇāti*.

इष्ट् + ते = ईष्टे *iṣṭ+te=īṣṭe*, he praises.

षट् + नां = षण्मां *ṣaṭ+nām=ṣaṇṇām*, of six.

वत् + नवतिः = वणवतिः *vaṭ+navatiḥ=vaṇṇavatiḥ*, ninety-six. (Pāṇ. VIII. 4. 42, vārt.)

§ 123. Before other consonantal terminations ष् *sh* is treated like द् *f*.

Ex. द्विष् + ध्वं = द्विद्ध्वं *drish+dhvam=dviḍḍhvam*, 2. p. plur. imp. Âtm. Hate ye

द्विष् + सु = द्विदसु *drish+su=dviḍsu*, loc. plur. among haters.

Exceptions to this rule, such as धृक् *dhriśh*, nom. धृक् *dhrik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्राज् *bhrāj*, to shine, मृज् *mrij*, to wipe, यज् *yaj*, to sacrifice, रज् *rāj*, to shine, सृज् *srij*, to let forth, and भ्रज् *bhraj*, to roast (भ्रस् *bhrasj*, Pāṇ. VIII. 2, 36), the final ज् *j* is replaced by श् *śh*, which, in the cases enumerated above, is liable to the same changes as an original श् *śh*. Thus

मृज् + थ = मृश *mrij + tha = mriśhtha*, you wipe.

राज् + सु = रादसु *rāj + su = rātsu*. अयज् + ध्व = अयद्ध्वम् *ayaj + dhvam = ayaddhvam*.

§ 125. Most verbal and nominal bases ending in ज्ञस् *śh*, छ् *chh*, क् *ksh*, ष् *śch* (some in ज् *j*, § 124) are treated exactly like those ending in simple श् *śh*.

Ex. Nominal base विज्ञ *viś*; nom. विद *viṭ*, a man of the third caste.

Fut. वेज् + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेज् + ता = वेष्टा *veś + tā = veshṭā*, he will enter.

विज्ञ् + ध्व = विद्ध्वम् *viś + dhvam = viḍḍhvam*, enter you.

Loc. plur. विज्ञ् + सु = विदसु *viś + su = viṭsu*, among men.

Nominal base प्राच्छ *prāchh*; nom. प्राट् *prāt*, an asker.

* Verbal base प्रच्छ *prachh*; प्रच्छ् + स्यामि = प्रक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask.

प्रच्छ् + ता = प्रष्टा *prachh + tā = prashṭā*, he will ask.

प्राच्छ् + सु = प्रादसु *prāchh + su = prātsu*, among askers.

Nominal base तक्श *taksh*; तक्श् + सु = तदसु *taksh + su = taṭsu*, among carpenters.

Nominal base रक्श *raksh*; गोरक्श् + सु = गोरदसु *goraksh + su = goraṭsu*, among cow-herds.

Verbal base चक्श *chaksh*; चक्श् + से = चक्षे *chaksh + se = chakshe*, thou seest.

चक्श् + ध्रे = चद्ध्रे *chaksh + dhre = chaddhre*, you see.

व्रच्छ् *vraśch*, to cut; nom. sing. वृट् *ṛiṭ*.

व्रच्छ् + स्यामि = व्रक्ष्यामि *vraśch + syāmi = vrakshyāmi*, I shall cut.

व्रच्छ् + ता = व्रष्टा *vraśch + tā = vrasṭā*, he will cut.

§ 126. The ज्ञस् *śh* of दिञ् *diś*, to show, दृञ् *ḍriś*, to see, स्पृञ् *sprīś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिञ् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhiḥ*; loc. plur. दिक्षु *dikshu*.

दृञ् *ḍriś*; nom. sing. दृक् *ḍrik*; instrum. plur. दृग्भिः *ḍrigbhiḥ*.

In the root नञ् *naś*, the change of ज्ञस् *śh* into क् *k* or ट् *ṭ* is optional (Pāṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like घ् *gh*, i.e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि *leḥ + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = धोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like घ् *gh* in most words beginning with ह् *h* (Pāṇ. VIII. 2, 32), and in उष्णिह् *uśṇih*; or (2) like द् *ḍh* in all other words.

Ex. (1) दुह् *duh*; nom. धुक *dhuk*; instrum. plur. धुभिः *dhugbhiḥ*; loc. plur. धुषु *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दृह् + तः = दृढः *ḍrih + taḥ = ḍṛiḍhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिङ्भिः *liḍbhiḥ*; loc. plur. लिट्सु *liṭsu* (वाह् *vāh*, वाट्सु *vāṭsu*).

लिह् + तः = लीढः *lih + taḥ = līḍhaḥ*.

रुह् + तः = रुढः *ruh + taḥ = rūḍhaḥ*.

In लीढः *līḍhaḥ* and रुढः *rūḍhaḥ*, द + त् *ḍh + t* are changed to द + द् *ḍh + ḍh*, or, more correctly, to इ ढ् + द् *ḍh* (§ 117); then the first इ ढ् is dropt and the vowel lengthened. The only vowel which is not lengthened is अ *ri*; e. g. वृह् + तः = वृढ *vrih + ta = vṛiḍha*.

The vowel of सह *sah* and वह् *vah* is changed into ओ *o* (Pāṇ. VI. 3, 112), unless Samprasāraṇa is required, as in the part. जढः *ḍhaḥ*. (Pāṇ. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (दृह् *druh*, मुह् *muh*, सुह् *snuh*, सिह् *snih*) is treated either as य् *gh* or द् *ḍh*. From दृह् *druh*, to hate, we have in compounds the nom. sing धुक *dhruk* and धुट् *dhruṭ* (Pāṇ. VIII. 2, 33); past participle दुग्धः *drugdhaḥ* or दृढः *ḍrūḍhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as य् *ḍh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानद्भिः *upā-nadhbhiḥ*.

Past part. pass. नह् + तः = नद्धः *nah + taḥ = naddhaḥ*, bound.

अ. अनडुह् *anaḍuh*, ox, &c., see Declension.

§ 31. The स् *s* of the nominal bases ध्रस् *dhvas*, falling, and स्रस् *sras*, tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas*, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्रस् *dhvas*, to fall; nom. sing. ध्रत् *dhvat*, nom. plur. ध्रवः *lḥvasaḥ*, instrum. plur. ध्रद्भिः *dhvadhbhiḥ*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pāṇ. VII. 4, 49.)

Ex. वस् *vas*, to dwell; fut. वस् + स्यामि = वत्स्यामि *vas + syāmi = vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas + se = vasse*, thou dwellest.

सस् + सि = सस्सि *sas + si = sassi*, thou sleepest.

निस् + से = निस्से *nims + se = nimsse*, thou kissest.

पेपेस् + सि = पेपेष्शि *pepes + si = pepeshshi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

शास् + धि = शाधि *śās + dhi = śādhi*. (Pāṇ. VI. 1, 35.)

चकास् + धि = चकाधि *chakās + dhi = chakādhi*.

In the same verbs final स् *s*, if immediately followed by the termination of the second person स् *s*, may be changed to त् *t* or remain स् *s*.

अशास् + स् = अशात् or अशाः *aśās + s = aśāt or aśāḥ*.

Before the त् *t* of the third person, it always becomes त् *t*.

अशास् + त् = अशात् *aśās + t = aśāt*. (Pāṇ. VIII. 2, 73, 74.)

Final *t*, *d*, *dh* before the *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by *t* or by *s*; *अवेत्* *avet* or *अवेः* *aveh*, thou knewest; *अरुणत्* *arunāt* or *अरुणः* *arunah*, thou preventedst. (Pāp. VIII. 2, 75.)

§ 133. *n* and *m* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc. plur.), are changed to Anusvāra.

Ex. *जिघांसति* *jighāṁsati*, he wishes to kill, from *हन्* *han*.

क्रंस्यते *kraṁsyate*, he will step, from *कम्* *kram*.

But *सुहिन्सु* *suhinsu*, among good strikers, from *सुहिन* *suhin*. Pada base of *सुहिंसु* *suhims*. If *n* were changed to Anusvāra, we should have to write *सुहिंसु* *suhimshu*.

§ 134. *n* remains unchanged before semivowels.

Ex. *हन्यते* *hanyate*, he is killed, from *हन्* *han*. *तन्वन्* *tanvan*, extending, from *तन्* *tan*.

प्रेन्वनं *preṇvanam**, propelling, from *इन्व* *inv*.

§ 135. *m* remains unchanged before the semivowels *y*, *r*, *l*.

Ex. *काम्यः* *kām-yaḥ*, to be loved, from *कम्* *kam*.

ताम्रं *tāmram*, copper, from *तम्* *tam* and suffix *र* *ra*.

अम्लः *amlah*, sour, from *अम्* *am* and suffix *ल* *la*.

§ 136. *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with *m* or *vr*, is changed into *n*. (Pāp. VIII. 4, 65.)

Ex. *प्रशान्* *praśān*, nom. sing., and *प्रशान्भिः* *praśānbhiḥ*, instrum. plur., *प्रशान्सु* *praśānsu*, loc. plur., from *प्रशाम्* *praśām*, quieting. (Pāp. VIII. 2, 64.)

अगन्म *aganma*, we went, and *अगन्व* *aganva*, we two went, from *गम् + म* *gam + ma*, *गम् + व* *gam + va*.

But nom. plur. *प्रशामः* *praśāmaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. *आशङ्कते* or *आशङ्कते* *āśaṅkate* or *āśaṅkate*, he fears.

आलिङ्गति or *आलिङ्गति* *ālingati* or *ālingati*, he embraces.

वञ्चयति or *वञ्चयति* *vañchayati* or *vañchayati*, he cheats.

उत्काण्ठते or *उत्काण्ठते* *utkaṇṭhate* or *utkaṇṭhate*, he longs.

गन्तुं or *गन्तुं* *gantum* or *gantum*, to go.

कम्पते or *कम्पते* *kampate* or *kampate*, he trembles.

In compounds, such as *सम् + कल्पः* *sam + kalpah*, it is optional to change final *m*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence *संकल्पः* or *सङ्कल्पः* *saṅkalpah* or *saṅkalpah*. (See § 77.)

* If the *n* before *vr* were treated as Anusvāra, the second *n* would have to be changed into a lingual (§ 96). Pāp. VIII. 4, 2, vārt.

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants श्र *ś*, श्र *sh*, स्र *s*, and ह्र *h*.

Ex. दंशनं *damśanam*, biting. यज्ञं यज्ञं *yajñam*, the prayers.

हंसः *hamsah*, goose. रहते *ramhate*, he goes.

§ 139. न् *n* following immediately after च् *ch* or ज् *j* is changed to ञ् *ñ*.

Ex. याज्ञा *yājñā*, prayer. राज्ञी *rājñī*, queen. जज्ञे *jajñe*, he was born.

§ 140. छ् *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ् *chchh*. (See § 91.)

Ex. च्छ *richh*, to go; च्छति *richchhati*, he goes.

म्लेच्छः *mlechchhah*, a barbarian.

§ 141. छ् *chh* before a suffix beginning with न् *n* or म् *m* is changed to श्र *s*.

Ex. प्रच्छ + न = प्रश्नः *prachh + na = prashnah*, question.

पाप्रश्च + मि = पाप्रश्मि *pāprachh + mi = pāpraśmi*, I ask frequently.

Before व् *v* this change is optional.

§ 142. Roots ending in य् *y* and व् *v* throw off their final letters before terminations beginning with consonants, except य् *y*.

Ex. पृय् + तः = पृतः *pūy + taḥ = pūtaḥ*, decaying.

तुर्व् + नः = तूर्णः *turv + nah = tūrṇah*, killed.

दिदिव् + वान् = दिदिवान् *didiv + vān = didirān*, having played.

§ 143. Roots ending in व् *v* and र् *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व् *v* or र् *r* is followed immediately by a terminational consonant. (Pāṇ. VIII. 2, 77.) See No. 92, त्वर् *tvav*.

Ex. दिव् *dir*, to play, दीव्यति *dīryati*, he plays. Bened. दीव्यासं *dīr-yāsam*.

गुर् *gur*, to exert, गूर्णः *gūrṇah*.

जृर् *jṛ* (i.e. निर् *jir*), to grow old, जीर्यति *jīryati*.

गिर् *gir*, voice; instrum. plur. गीभिः *gībhīḥ*, loc. plur. गीषु *gīṣhu*.

There are exceptions. (Pāṇ. VIII. 2, 79.)

कुर् *kur*, to sound. Bened. कुर्यासं *kuryāsam*.

On a similar principle उ *u* is lengthened in तुर्व् + ञावः = तूर्वावः *turv + āvaḥ = tūrvāvaḥ*. (Pāṇ. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर् *ir* and उर् *ur* lengthen इ *i* and उ *u*, when र् *r* becomes final after the loss of another final consonant. (Pāṇ. VIII. 2, 76.)

Ex. गिर् + स = गीर् or गोः *gir + s = gīr or gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ् *bh* or स् *s*.

Loc. plur. सुपिस् + सु = सुपोः *supis + su = supīṣhu*; nom. sing. masc. and neut.

सुपीः *supīḥ*.

Nom. sing. masc. सजुस् + स = सजूः *sojus + s = sojūḥ*; nom. sing. neut. सजूः *sojūḥ*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except रr and हh, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by रr or हh, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and हh, is preceded by रr or हh, these being again preceded by a vowel. Thus

अर्के *arka*, sun, is frequently written अर्क्के *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्मन्न् *brahman*.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन् or वर्धेन् *vardhana* or *varddhana*, increase.

§ 147. A sibilant after रr must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshāḥ*, rainy season; आदर्शः *ādarśaḥ* (Prāt. 357), mirror. But we may write either दर्श्यते or दर्श्यते *darśyate* or *darśsyate*, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpurusha*, *Bahuvrīhi*, *Karmadhāraya*, *Kṛit*, *Taddhita*, *Uṇādi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mānas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prātipadika* or

* Siddhānta-Kaumudi, ed. Tārānātha, vol. II. p. 1.

nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन् *jan* by the *Kṛit* suffix अ *a*; but जनीन *janīna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *īna*. The name *prātipadika* would apply both to जन *jana* and जनीन *janīna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form
वेपथु *repathu*, trembling, from वेप् *vep*, to tremble.
श्वयथु *śvayathu*, swelling, from श्वि *śvi*, to swell.
क्षयथु *ksharathu*, sneezing, from क्षु *kshu*, to sneeze.
दयथु *darathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tarya*, अनीय *anīya*, य *ya*, एलिम *elima*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karaṇīya*, कार्य *kārya*, what is to be done, *faciendum*.
3. *Uñādi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vāstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*stripratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Āṅga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Āṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Āṅga* cases together are called the *Sarvanāmasthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य y) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य y) the base is called *Bha*. Bopp calls the *Pada* and *Bha* cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the *Pada* the *Middle* and the *Bha* the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. उरी *ūrī* in उरीकृत्य *ūrīkritya*, assenting; खात् *khāt* in खात्कृत्य *khātkṛitya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: स्वर् *svar*, heaven; अयास् *ayās*, fire; संवत् *saṃvat*, year, (of Vikramāditya's era); स्वयं *svayam*, self; सामि *sāmi*, half; भूर् *bhūr*, atmosphere; सुदि *sudī*, the light fortnight, and यदि *bādī*, the dark fortnight, the usual abbreviations for सुक्लपक्षः *śuklapakṣaḥ* and कृष्णपक्षः *krishnapakṣaḥ*, or बहुलपक्षः *bahulapakṣaḥ*, (Warren, *Kālasankalita*, p. 361.) According to Rādhakanta, सुदि *sudī* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; दाराः *dārāḥ*, plur. masc. wife; आपः *āpaḥ*, plur. fem. water; वर्षाः *varṣāḥ*, plur. fem. the rainy season, i.e. the rains; सिकताः *sikatāḥ*, plur. fem. sand; बहुलाः *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes :

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. Bases ending in Consonants.

§ 151. Nominal bases may end in all consonants except ह *ṇ*, ण *ṇ*, य *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations :

Terminations for Masculines and Feminines.

SINGULAR.	DUAL.	PLURAL.
Nom. स् <i>s</i> (which is always dropt)	औ <i>au</i>	अः <i>aḥ</i>
Acc. अं <i>am</i>		
Instr. आ <i>ā</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat. ए <i>e</i>		भ्यः <i>bhyaḥ</i>
Abl. अः <i>aḥ</i>		
Gen. अः <i>aḥ</i>	ओः <i>oḥ</i>	आं <i>ām</i>
Loc. इ <i>i</i>		सु <i>su</i>
Voc. like Nom., except bases in न् <i>n</i> and स् <i>s</i>	औ <i>au</i>	अः <i>aḥ</i>

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take इ *i* in the Nom., Acc., and Voc. dual (Bha cases).

They take इ *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is

determined by the consonant which follows it; hence $\text{ङ}n$ before gutturals, $\text{ञ}n$ before palatals, $\text{ण}n$ before linguals, $\text{न}n$ before dentals, $\text{म्}n$ before labials, Anu-svâra before sibilants and ह . Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sârasv. 1. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from $\text{प्रत्यच् } pratyach$, Nom. Dual $\text{प्रत्यंचो } pratyāñch-au$; base $\text{प्रत्यच् } pratyāñch$. (Ānga.)

Instrum. Plur. $\text{प्रत्यग्भिः } pratyag-bhiḥ$; base $\text{प्रत्यच् } pratyach$. (Pada.)

Gen. Dual $\text{प्रतीचो } pratīch-oh$; base $\text{प्रतीच् } pratīch$. (Bha.)

1. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in $\text{ण}n$ and $\text{ल}l$ are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the $\text{स् } s$ of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a $\text{ट } ṭ$ may be inserted after the final $\text{ण}n$.

Base $\text{सुगन् } sugān$, a ready reckoner, masc. fem. neut. (from $\text{सु } su$, well, and root $\text{गन् } gañ$, to count.) (Accent, Pāṇ. vi. 1, 169.)

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.		PLURAL. MASC. FEM.	
N.	सुगन् $sugāñ$	}	सुगणौ $sugāṇ-au$	}	सुगणः $sugāṇ-aḥ$
A.	सुगणं $sugāṇ-am$				
I.	सुगणा $sugāṇ-ā$	}	सुगणभ्यां $sugāṇ-bhyām$	}	सुगणभिः $sugāṇ-bhiḥ$
D.	सुगणे $sugāṇ-e$				
Ab. }	सुगणः $sugāṇ-aḥ$	}	सुगणोः $sugāṇ-oh$	}	सुगणभ्यः $sugāṇ-bhyaḥ$
G.					
L.	सुगणि $sugāṇ-i$	}	सुगणौ $sugāṇ-au$	}	सुगणां $sugāṇ-ām$
V.	सुगण $sugāñ$				
					सुगणसु $sugāṇ-su$ *
					सुगणः $sugāṇ-aḥ$
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सुगन् $sugāñ$ †		सुगणौ $sugāṇ-ṭ$		सुगणि $sugāṇ-i$.

* Or सुगंसु $sugāñt-su$, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter $sugāñ$ would therefore be, not $sugāñ$, but $súgāñ$.

§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules.

Base सर्वशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सर्वशक् <i>sarvaśák</i>	}	सर्वशक्नौ <i>sarvaśákau</i>	}	सर्वशक्नः <i>sarvaśákāḥ</i>
A.	सर्वशक्कं <i>sarvaśákam</i>				
I.	सर्वशक्ता <i>sarvaśákā</i>	}	सर्वशक्भ्यां <i>sarvaśágbhyām</i>	}	सर्वशक्भिः <i>sarvaśágbhiḥ</i>
D.	सर्वशक्ते <i>sarvaśáke</i>				
Ab.	}	}	}	}	}
G.					
L.	सर्वशक्कि <i>sarvaśáki</i>	}	सर्वशक्नोः <i>sarvaśákoh</i>	}	सर्वशक्नां <i>sarvaśákām</i> सर्वशक्क्षु <i>sarvaśákshu*</i>

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N. A. V.	सर्वशक् <i>sarvaśák</i>	सर्वशक्नौ <i>sarvaśákāu</i>		सर्वशक्निः <i>sarvaśániḥ</i>	

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ट् *t*, ठ् *ṭh*, ड् *ḍ*, द् *dh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarvaśák*.

§ 156. Base ending in ख् *kh*. चित्रलिख् *chitralikḥ*, painter, (from चित्र *chitra*, picture, and root लिख् *likḥ*, to paint.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	चित्रलिक् <i>chitralikḥ</i> †	}	चित्रलिखौ <i>chitralikḥau</i>	}	चित्रलिखः <i>chitralikḥāḥ</i>
A.	चित्रलिक्कं <i>chitralikḥam</i>				
I.	चित्रलिक्ता <i>chitralikḥā</i>	}	चित्रलिक्भ्यां <i>chitralikḥbhyām</i>	}	चित्रलिक्भिः <i>chitralikḥbhiḥ</i>
D.	चित्रलिक्ते <i>chitralikḥe</i>				
Ab.	}	}	}	}	}
G.					
L.	चित्रलिक्कि <i>chitralikḥi</i>	}	चित्रलिक्नोः <i>chitralikḥoh</i>	}	चित्रलिक्नां <i>chitralikḥām</i> चित्रलिक्क्षु <i>chitralikḥshu*</i>

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N. A. V.	चित्रलिक् <i>chitralikḥ</i> †	चित्रलिक्नौ <i>chitralikḥāu</i>		चित्रलिक्निः <i>chitralikḥniḥ</i>	

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of सु *su* after क् *k*, see § 100.

† क् *k* instead of ख् *kh*, see § 113; 54. 1.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक *sarvaśak*.

BASE.	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरित् <i>harit</i> , green m. f. n.	हरित् <i>harit</i>	हरितः <i>haritaḥ</i>	हरिभिः <i>haridbhiḥ</i>	हरित्सु <i>haritsu</i>	हरिन्ति <i>harinti</i>
अग्निमय् <i>agnimath</i> , fire-kindling m. f. n.	अग्निमत् <i>agnimat*</i>	अग्निमयः <i>agnimathāḥ</i>	अग्निमभिः <i>agninadbhiḥ†</i>	अग्निमासु <i>agninatsū‡</i>	अग्निमन्ति <i>agnimanthi</i>
सुहृद् <i>suhṛid</i> , friendly m. f. n.	सुहृत् <i>suhṛit</i>	सुहृदः <i>suhṛidaḥ</i>	सुहृद्भिः <i>suhṛidbhiḥ</i>	सुहृत्सु <i>suhṛitsu</i>	सुहृन्ति <i>suhṛindi</i>
बुध् <i>budh</i> , knowing m. f. n.	बुध् <i>bhūt ||</i>	बुधः <i>būdhaḥ</i>	बुद्भिः <i>bhudbhiḥ</i>	बुध्सु <i>bhutsū</i>	बुध्नि <i>būdndhi</i>
गुप् <i>gup</i> , guardian m. f. n.	गुप् <i>gúp</i>	गुपः <i>gúpāḥ</i>	गुप्भिः <i>gubbhiḥ</i>	गुप्सु <i>gupsū</i>	गुप्ति <i>gúmpī</i>
ककुब् <i>kakubh</i> , region f.	ककुब् <i>kakup</i>	ककुभः <i>kakubhāḥ</i>	ककुम्भिः <i>kakubbhiḥ</i>	ककुप्सु <i>kakupsu</i>	ककुम्भि <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज् *j*, झ् *jh*.

Bases ending in च *ch* change च *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	जलमुक् <i>jalamuk</i>	}	जलमुचौ <i>jalamuchau</i>	}	जलमुचः <i>jalamuchāḥ</i>
A.	जलमुचं <i>jalamucham</i>				
I.	जलमुचा <i>jalamuchā</i>	}	जलमुभ्यां <i>jalamugbhyām</i>	}	जलमुग्भिः <i>jalamugbhiḥ</i>
D.	जलमुचे <i>jalamuche</i>				
Ab.	}	}	जलमुग्भ्यः <i>jalamugbhyāḥ</i>	}	जलमुग्भ्यः <i>jalamugbhyāḥ</i>
G.						जलमुचः jalamuchāḥ
L.	जलमुचि <i>jalamuchi</i>	}	जलमुचोः <i>jalamuchoḥ</i>	}	जलमुचां <i>jalamuchām</i>
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	जलमुक् <i>jalamuk</i>	जलमुची <i>jalamuchi</i>		जलमुचि <i>jalamuñchi</i>	

Decline like जलमुच् *jalamuch*,—वाच् *vāch*, fem. speech; त्वच् *tvach*, fem. skin; रुच् *ruch*, fem. light; सुच् *sruch*, fem. ladle.

* च् *th* final changed into त् *t*. See § 113; 54. 1. Final स् *s* dropt, § 55.

† See § 66.

‡ See § 54. 1.

|| See § 118.

§ 159. Special bases in च् ch.

BASE.	NOM. S.	INSTR. PL.	LOC. PL.	NOM. PL.
कुञ्च <i>kruñch</i> *, moving crookedly, a curlew	कुञ्च <i>krún</i>	कुञ्चभिः <i>krúnbbhiḥ</i>	कुञ्चु <i>krúnkshu</i>	कुञ्चः (Accent, Pāṇ. vi. 1, 182) <i>krúnchah</i>
प्राञ्च <i>prāñch</i> , if it means worship- ping	प्राञ्च <i>prāñ</i>	प्राञ्चभिः <i>prāñbbhiḥ</i>	प्राञ्चु <i>prāñkshu</i>	प्राञ्चः (Accent, Pāṇ. vi. 1, 182) <i>prāñchah</i> (Acc. the same)
वृश्च <i>vriśch</i> †, cutting	वृश्च <i>vriṣ</i>	वृश्चभिः <i>vriṣbbhiḥ</i>	वृश्चु <i>vriṣśu</i>	वृश्चः (Accent, Pāṇ. vi. 1, 168) <i>vriśchah</i>

§ 160. Bases ending in च् ch change च् ch into ज्ञ s, which becomes द t, when final, and before consonants. (See § 125; 174. 6: Pāṇ. vi. 4, 19.)

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राश्च <i>prāsch</i> , an asker	प्राश्च <i>prāś</i>	प्राश्चः <i>prāśah</i>	प्राश्चभिः <i>prāśbbhiḥ</i>	प्राश्चु <i>prāśśu</i>	प्राश्चि <i>prāśsi</i>

§ 161. Bases ending in ज्ञ j, if regular, follow the example of nouns in च् ch, except that they preserve ज्ञ j before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् <i>ruj</i> , disease	रुज् <i>rúk</i>	रुजः <i>rújah</i>	रुजभिः <i>rugbbhiḥ</i>	रुजु <i>rukshú</i>	रुजि <i>rúnji</i>
ऊर्ज् <i>úrj</i> , strength	ऊर्ज् <i>úrk</i> ||	ऊर्जः <i>úrjah</i>	ऊर्जभिः <i>úrybbhiḥ</i>	ऊर्जु <i>úrkshu</i>	ऊर्जि <i>úrji</i>

Other regular nouns in ज्ञ j,—वणिज् *vañij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋषिज् *ṛiñij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see § 214.) मज्ज *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज्ञ j changeable to द d.

Some bases ending in ज्ञ j change ज्ञ j into द t or द d when final, and before terminations beginning with consonants.

* Derived from the root कुञ्च *kruñch*. The Nom. Sing. would have been कुञ्क + स *kruñk + s*; स s and क् k are dropt, see § 114.

† Derived from the root वृश्च *vraśch*, (in the Dhātupāṭha, ओदृश्च), to cut. According to Sanskrit grammarians, the penultimate स s or ज्ञ s is dropt, and च् ch before consonants or if final changed into द t. (See § 114.)

‡ The form वृद् *vriṣ* (not वद *vraṣ*) is confirmed by Siddhānta-Kaumudī (1863), vol. 1. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *úrji* or ऊर्जि *úrñji*. At the end of compounds the optional forms are ऊर्जि *úrji* or ऊर्जि *úrñji*. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. 1. p. 194, and the Prakriyā-Kaumudī. The Prakriyā-Kaumudī (p. 44 a) says: ऊर्जि । शो नुञ्जति केचित् । बहूनि नुम्यतिचेष्टः । बहूनि कुलाणि । अन्त्यान्तूवे नुमिञ्जत्येके । बहूनि । (Pāṇ. vii. 1, 72, vārt.)

Base सखाज् *samrāj*, masc. sovereign.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सखाद् <i>samrāt</i>		
A.	सखाजं <i>samrājam</i>	सखाजौ <i>samrājau</i>	सखाजः <i>samrājah</i>
I.	सखाना <i>samrājd</i>		सखाइभिः <i>samrāḍbhiḥ</i>
D.	सखाने <i>samrāje</i>	सखाइभ्यां <i>samrāḍbhyām</i>	सखाइभ्यः <i>samrāḍbhyah</i>
Ab.	सखाजः <i>samrājah</i>		
G.		सखानोः <i>samrājoh</i>	सखानां <i>samrājām</i>
L.	सखाजि <i>samrāji</i>		सखादसु <i>samrātsu</i> or सखादासु <i>samrāḍtsu</i> *

The words which follow this declension are mostly nouns derived, without any suffix, from the roots धाज् *bhrāj* (दुधाज्, not धाज्), to shine; मृज् *mrij*, to clean; यज् *yaj* (except ऋत्विज् *ritvij*), to sacrifice; राज् *rāj*, to shine, to rule; सृज् *srij*, to dismiss, to create, (स्रज् *sraj*, wreath, and असृज् *asrij*, blood, are not derived from सृज् *srij*); भृज् *bhrāj*, to roast (भस्ज्). Also परिव्राज् *parivrāj*, a mendicant.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विभाज् <i>vibhrāj</i> , resplendent	विभाद् <i>vibhrāt</i> †	विभाजः <i>vibhrājah</i>	विभाइभिः <i>vibhrāḍbhiḥ</i>	विभादसु <i>vibhrātsu</i>
देवेज् <i>devēj</i> ‡, worshipper of the gods	देवेद् <i>devet</i>	देवेजः <i>devējah</i>	देवेइभिः <i>devēḍbhiḥ</i>	देवेदसु <i>devētsu</i>
विष्णुसृज् <i>viśvasrij</i> , creator of the universe	विष्णुसृद् <i>viśvasrit</i>	विष्णुसृजः <i>viśvasrijah</i>	विष्णुसृइभिः <i>viśvasriḍbhiḥ</i>	विष्णुसृदसु <i>viśvasritsu</i>
परिव्राज् <i>parivrāj</i> , a mendicant	परिव्राद् <i>parivrāt</i>	परिव्राजः <i>parivrājah</i>	परिव्राइभिः <i>parivrāḍbhiḥ</i>	परिव्रादसु <i>parivrātsu</i>
विश्वराज् <i>viśvarāj</i>||, an universal monarch	विश्वाराद् <i>viśvarāt</i>	विश्वराजः <i>viśvarājah</i>	विश्वाराइभिः <i>viśvarāḍbhiḥ</i>	विश्वारादसु <i>viśvarātsu</i>
भृज् <i>bhrīj</i> , roasting	भृद् <i>bhrīt</i>	भृजः <i>bhrījah</i>	भृइभिः <i>bhrīḍbhiḥ</i>	भृदसु <i>bhrītsu</i>

§ 163. Irregular bases in ज् *j*.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
1. खंज् <i>khāñj</i> ¶, lame	खन् <i>khān</i>	खंजः <i>khāñjah</i>	खन्भिः <i>khānbhīḥ</i>	खन्सु <i>khānsu</i>

* Cf. § 76.

† From another root, विभ्राक् *vibhrāk*, विभ्राग्भिः *vibhrāgbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. 1. p. 167.)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into देज् *ij*.

|| The lengthening of the *a* in विष्णु *viśva* takes place whenever ज् *j* is changed into a lingual. (Pāṇ. vi. 3, 128.)

¶ See Siddh.-Kaum. ed. Tāranātha, vol. 1. p. 165.

2. अवयान् *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयाः *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayaḥ*.

Base अवयस् *avayas* and अवयान् *avayāj*.

	SINGULAR.		DUAL.		PLURAL.
	MASC. FEM.		MASC. FEM.		MASC. FEM.
N.	अवयाः <i>avayāḥ</i>	}	अवयानौ <i>avayājanau</i>	}	अवयानः <i>avayājanāḥ</i>
A.	अवयानं <i>avayājam</i>				
I.	अवयाना <i>avayājā</i>	}		}	अवयोभिः <i>avayobhiḥ</i>
D.	अवयाने <i>avayāje</i>		अवयोभ्यां <i>avayobhyām</i>		अवयोभ्यः <i>avayobhyaḥ</i>
Ab.	} अवयानः <i>avayājanāḥ</i>	}	अवयानोः <i>avayājānau</i>	}	अवयानां <i>avayājanām</i>
G.					अवयःसु <i>avayaḥsu</i>
L.	अवयानि <i>avayāji</i>	}		}	
V.	अवयाः <i>avayāḥ</i> or अवयः <i>avayaḥ</i>		like Nom.		like Nom.

§ 164. Bases ending in र् *r*.

Bases ending in र् *r* are regular, only इ *i* and उ *u*, preceding the र् *r*, are lengthened, if the र् *r* is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् *r* remains unchanged though followed by ष *ṣh*. (§ 90.)

Base गिर् *gir*, fem. voice.

	SINGULAR.		DUAL.		PLURAL.
	MASC. FEM.		MASC. FEM.		MASC. FEM.
N.V.	गीः <i>gīḥ</i>	}	गिरौ <i>gīrau</i>	}	गिरः <i>gīraḥ</i>
A.	गिरं <i>gīram</i>				
I.	गिरा <i>gīrā</i>	}		}	गीभिः <i>gīrbhiḥ</i>
D.	गिरे <i>gīre</i>		गीर्भ्यां <i>gīrbhyām</i>		गीर्भ्यः <i>gīrbhyaḥ</i>
Ab.	} गिरः <i>gīraḥ</i>	}	गिरौः <i>gīrānau</i>	}	गिरां <i>gīrām</i>
G.					गीर्षु <i>gīrshu</i>
L.	गिरि <i>gīri</i>	}		}	
			गिरौः <i>gīrānau</i>		

Base वार् *vār*, neut. water.

	SINGULAR.		NEUTER.		PLURAL.
			DUAL.		
N.A.V.	वाः <i>vāḥ</i>	}	वारी <i>vārī*</i>	}	वारि <i>vārī</i>
I.	वारा <i>vārā</i>		वार्भ्यां <i>vārbhyām</i>		वारिभिः <i>vārbhiḥ</i> , &c.
BASE.		NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर <i>pur</i> , f. town		पूः <i>pūḥ</i>	पुरः <i>pūraḥ</i>	पूभिः <i>pūrbhiḥ</i>	पूरुषु <i>pūrshu</i>
द्वार <i>dvār</i> , f. door		द्वारः <i>dvārāḥ</i>	द्वारः <i>dvārāḥ</i>	द्वारिभिः <i>dvārbhiḥ</i>	द्वारुषु <i>dvārshu</i>
किर् <i>kir</i> , m. f. n. scattering		कीः <i>kīḥ</i>	किरः <i>kīraḥ</i>	कीभिः <i>kīrbhiḥ</i>	कीरुषु <i>kīrshu</i> †

* According to Pāṇ. vi. 1, 168, *vārī* would have the accent on the first, while *hridī*, according to Pāṇ. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiyādi, but are Asarvanāmasthāna.

† Siddh.-Kaum. vol. I. p. 125.

§ 165. Bases in *स्*.(A.) Bases formed by the suffixes *अस् as*, *इस् is*, *उस् us*.Bases ending in *स्* change the *स्* according to the general euphonic rules explained above. Thus*अस् as*, if final, becomes *अः aḥ*. (§ 83.)*अस् as* followed by terminations beginning with vowels remains unchanged. *इस्* and *उस् is* and *us* followed by terminations beginning with vowels are changed to *इष् ish* and *उष् ush*. (See § 100.)*अस् as* before *भ bh* becomes *ओ o* (§ 84. 3); *इस् is* and *उस् us* before *भ bh* become *इर् ir* and *उर् ur*. (§ 82.)*अस् as* before *सु su* becomes *अस् as* or *अः aḥ*; *इस् is* and *उस् us* before *सु su* become *इष् ish* or *इः iḥ*, *उष् ush* or *उः uḥ*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix *अस् as* lengthen their *अ a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. *सुमनाः sumandh*, well-minded (*εὐμενής*); Voc. *सुमनः sumanaḥ*.
2. Nouns formed by the suffixes *इस्* or *उस् is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. *सुज्योतिः sujyotih*, having good light, from *सु su*, good, and *ज्योतिः jyotih*, n. light; *सुचक्षुः suchakshuh*, having good eyes, from *सु su*, good, and *चक्षुः chakshuh*, n. eye. (Pân. v. 4, 133, com.)
3. Neuter nouns in *अस् as*, *इस् is*, *उस् us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From *मनः manah*, *मनांसि manānsi*; from *ज्योतिः jyotih*, *ज्योतींश्च jyotīnshī*; from *चक्षुः chakshuh*, *चक्षूँश्च chakshūnshī*.

Base *सुमनस् sumānas*, well-minded, masc. fem. neut. (from *सु su* and *मनस् mānas*, neut. mind.)

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.		PLURAL. MASC. FEM.	
N.	सुमनाः <i>sumānāḥ</i>	}	सुमनसौ <i>sumānasau</i>	}	सुमनसः <i>sumānasah</i>
A.	सुमनसं <i>sumānasam</i>				सुमनोभिः <i>sumānobhiḥ</i>
I.	सुमनसा <i>sumānasā</i>	}	सुमनोभ्यां <i>sumānobhyāu</i>	}	सुमनोभ्यः <i>sumānobhyah</i>
D.	सुमनसे <i>sumānase</i>				सुमनसां <i>sumānasām</i>
Ab. }	सुमनसः <i>sumānasah</i>	}	सुमनसोः <i>sumānasoh</i>	}	सुमनःसु <i>sumānaḥsu</i>
G.					सुमनसः <i>sumānasah</i>
L.	सुमनसि <i>sumānasi</i>				
V.	सुमनः <i>sumānaḥ</i>		सुमनसौ <i>sumānasau</i>		
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सुमनः <i>sumānaḥ</i>		सुमनसौ <i>sumānasau</i>		सुमनांसि <i>sumānānsi</i>

The rest like the masc. and fem.

Base **सुज्योतिस्** *sujoyotis*, well-lighted, masc. fem. neut. (from **सु** *su* and **ज्योतिस्** *jyotis*, neut. light.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N. V.	सुज्योतिः <i>sujoyótiḥ</i>	}	सुज्योतिषौ <i>sujoyótishau</i>	}	सुज्योतिषः <i>sujoyótishah</i>
A.	सुज्योतिषं <i>sujoyótisham</i>				सुज्योतिभिः <i>sujoyótirbhiḥ</i>
I.	सुज्योतिषा <i>sujoyótishā</i>	}	सुज्योतिभ्यां <i>sujoyótirbhyām</i>	}	सुज्योतिर्भ्यः <i>sujoyótirbhyah</i>
D.	सुज्योतिषे <i>sujoyótishe</i>				सुज्योतिर्भ्यः <i>sujoyótirbhyah</i>
Ab.	}	}	सुज्योतिषोः <i>sujoyótishoh</i>	}	सुज्योतिषां <i>sujoyótishām</i>
G.					सुज्योतिषः <i>sujoyótishah</i>	सुज्योतिः sujoyótishu
L.	सुज्योतिषि <i>sujoyótishi</i>				
NEUTER.					
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सुज्योतिः <i>sujoyótiḥ</i>	सुज्योतिषौ <i>sujoyótishi</i>		सुज्योतींषि <i>sujoyótīnshi</i>	

The rest like the masc. and fem.

Decline after the model of **सुमनस्** *sumanas* and **सुज्योतिस्** *sujoyotis* the following bases :

वेधस् *vedhas*, Nom. sing. **वेधाः** *vedhāḥ*, m. wise. **चंद्रमस्** *chandramas*, N. s. **चंद्रमाः** *chandramāḥ*, m. moon. **प्रचेतम्** *prachetas*, N. s. **प्रचेताः** *prachetāḥ*, m., Nom. prop. of a lawgiver. **दिवौकस्** *divaukas*, N. s. **दिवौकाः** *divaukāḥ*, m. a deity. **विहायस्** *rihāyas*, N. s. **विहायाः** *vihāyāḥ*, m. bird. **अप्सरस्** *apsaras*, N. s. **अप्सराः** *apsarāḥ*, f. a nymph. **महौजस्** *mahaujas*, N. s. **महौजाः** *mahaujāḥ*, m. f. n. very mighty. **पयस्** *payas*, N. s. **पयः** *payah*, n. milk. **अयस्** *ayas*, N. s. **अयः** *ayah*, n. iron. **यशस्** *yaśas*, N. s. **यशः** *yaśah*, n. praise. **हविस्** *havis*, N. s. **हविः** *haviḥ*, n. oblation. **अर्चिस्** *archis*, N. s. **अर्चिः** *archiḥ*, n. splendour. **आयुस्** *āyus*, N. s. **आयुः** *āyuh*, n. life, age. **वपुस्** *vapus*, N. s. **वपुः** *vapuh*, n. body*.

§ 166. **जरा** *jarā*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base **जरस्** *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; **नष्टहविः** *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave **जरस्** *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा <i>jará</i> .		Base जरस् <i>jaras</i> .	
SINGULAR.		SINGULAR.	
N.	जरा <i>jará*</i>	deest; term.	स् <i>s</i>
A.	जरां <i>jarám</i>	जरस् <i>jarás-am</i>	
I.	जराया <i>jaráyá</i>	जरसा <i>jarás-á</i>	
D.	जरायै <i>jaráyai</i>	जरसे <i>jarás-e</i>	
Ab.	जरायाः <i>jaráyáh</i>	जरसः <i>jarás-aḥ</i>	
G.	जरायाः <i>jaráyāḥ</i>	जरसः <i>jarás-uḥ</i>	
L.	जरायां <i>jaráyām</i>	जरसि <i>jarás-i</i>	
V.	जरे <i>járe</i>	deest	
DUAL.		DUAL.	
N. A. V.	जरे <i>jaré</i>	जरसौ <i>jarás-au</i>	
l. D. Ab.	जराभ्यां <i>jarábhyaṁ</i>	deest; term.	भ्यां <i>bhyaṁ</i>
G. L.	जरयोः <i>jaráyoh</i>	जरसोः <i>jarás-oh</i>	
PLURAL.		PLURAL.	
N. V.	जराः <i>jaráh</i>	जरसः <i>jarás-aḥ</i>	
A.	जराः <i>jaráh</i>	जरसः <i>jarás-aḥ</i>	
I.	जराभिः <i>jarábhīḥ</i>	deest; term.	भिः <i>bhīḥ</i>
D. Ab.	जराभ्यः <i>jarábhyaḥ</i>	deest; term.	भ्यः <i>bhyaḥ</i>
G.	जराणां <i>jarāṇām</i>	जरसां <i>jarás-ām</i>	
L.	जरासु <i>jarásu</i>	deest; term.	सु <i>su</i>

§ 167. In compositions, besides the regular forms from जरा *jará*, viz. निर्जरः *nirjaraḥ*, निर्जरा *nirjará*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels†.

SINGULAR.	SINGULAR.
MASC.	MASC. FEM.
N. निर्जेट् <i>nirjaraḥ</i> ‡	deest
A. निर्जरं <i>nirjaram</i> or	निर्जरसं <i>nirjarasam</i>
I. निर्जरेण <i>nirjareṇa</i> or	निर्जरसा <i>nirjarasá</i> (निर्जरसिनि <i>nirjarasina</i> , masc.)
D. निर्जराय <i>nirjarāya</i> or	निर्जरसे <i>nirjarase</i>
Ab. निर्जरात् <i>nirjarát</i> or	निर्जरसः <i>nirjarasaḥ</i> (निर्जरसात् <i>nirjarasát</i> , masc.)
G. निर्जरस्य <i>nirjarasya</i> or	निर्जरसः <i>nirjarasaḥ</i> (निर्जरसस्य <i>nirjarasasya</i> , masc.)
L. निर्जरे <i>nirjare</i> or	निर्जरसि <i>nirjarasi</i>
V. निर्जर <i>nirjara</i>	deest

* The declension of जरा *jará*, as a regular fem. in ञा *á*, is given here by anticipation for the sake of comparison with the defective जरस् *jarás*.

† By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kauṁ. vol. 1. pp. 103, 141.)

‡ The declension of निर्जेट् *nirjaraḥ*, as a regular masc. in ञा *a*, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*.

DUAL.		DUAL.	
N. A. V.	निर्जेरे <i>nirjarau</i> or	निर्जेरसौ <i>nirjarasau</i>	
I. D. Ab.	निर्जेराभ्यां <i>nirjardbhyām</i>	deest	
G. L.	निर्जेरयोः <i>nirjarayoh</i> or	निर्जेरसोः <i>nirjarasoh</i>	
PLURAL.		PLURAL.	
N. V.	निर्जेराः <i>nirjarāḥ</i> or	निर्जेरसः <i>nirjarasāḥ</i>	
A.	निर्जेरान् <i>nirjarān</i> or	निर्जेरसः <i>nirjarasāḥ</i>	
I.	निर्जेरेः <i>nirjaraiḥ</i>	deest	(निर्जेरसैः <i>nirjarasaiḥ</i> , masc.)
D. Ab.	निर्जेरेभ्यः <i>nirjarebhyaḥ</i>	deest	
G.	निर्जेराणां <i>nirjarāṇām</i> or	निर्जेरसां <i>nirjarasām</i>	
L.	निर्जेरेषु <i>nirjareshu</i>	deest	

Fem. निर्जेरा *nirjard*, like कान्ता *kāntā*.

Neut. निर्जेरे *nirjaram*, like कान्तं *kāntam*.

Neut. Sing. deest (निर्जेरसं *nirjarasam*); Dual

निर्जेरसौ *nirjarasā*; Plur. निर्जेरांसि *nirjarāṃsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudaśśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudaśśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशन *uśana*. (Sār. 1. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

1. From पिण्ड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिण्डग्रस् *piṇḍa-gras*, a lump-eater.

From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.

From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

Ex. Nom. Sing. m. f. n. पिण्डग्रः *piṇḍagraḥ*, सुपीः *supīḥ*, सुतूः *sutūḥ*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिण्डग्रसि *piṇḍagraṃsi*, सुपिसि *supiṃsi*, सुतुसि *sutuṃsi*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.

Ex. Instr. Plur. सुपीभिः *supībhiḥ*, सुतूभिः *sutūbhiḥ*, सुतुः *sutūḥ*.

5. The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into श् *ś*. (See § 100, note.)

Base पिङ्गस्य *piṇḍagras*, eating a mouthful, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	पिङ्गस्यः <i>piṇḍagraḥ</i>	}	पिङ्गसौ <i>piṇḍagrasau</i>	}	पिङ्गसः <i>piṇḍagrasaḥ</i>
A.	पिङ्गसं <i>piṇḍagrasam</i>				
I.	पिङ्गसा <i>piṇḍagrasā</i>	}	पिङ्गोभ्यां <i>piṇḍagrobhyām</i>	}	पिङ्गोभिः <i>piṇḍagrobhiḥ</i>
D.	पिङ्गसे <i>piṇḍagrase</i>				
Ab.	}	}	}	}	पिङ्गोभ्यः <i>piṇḍagrobhyaḥ</i>
G.					
L.	पिङ्गसि <i>piṇḍagrasī</i>	}	पिङ्गसोः <i>piṇḍagrasoḥ</i>	}	पिङ्गसां <i>piṇḍagrasām</i> पिङ्गसु <i>piṇḍagraḥsu</i>
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	पिङ्गः <i>piṇḍagraḥ</i>	पिङ्गसि <i>piṇḍagrasi</i>		पिङ्गसि <i>piṇḍagraṁsi</i>	

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सुतुः <i>sutūḥ</i>	}	सुतुसौ <i>sutusau</i>	}	सुतुसः <i>sutusaḥ</i>
A.	सुतुसं <i>sutusam</i>				
I.	सुतुसा <i>sutusā</i>	}	सुतुभ्यां <i>suturbhyām</i>	}	सुतुभिः <i>suturbhiḥ</i>
D.	सुतुसे <i>sutuse</i>				
Ab.	}	}	}	}	सुतुभ्यः <i>suturbhyaḥ</i>
G.						सुतुसः sutusaḥ
L.	सुतुसि <i>sutusi</i>	}	सुतुसोः <i>sutusoḥ</i>	}	सुतुसां <i>sutusām</i>
SINGULAR.		DUAL.		PLURAL.	
N.A.V.	सुतुः <i>sutūḥ</i>	सुतुसौ <i>sutusi</i>		सुतुसि <i>sutūḥsi</i>	

§ 171. Nouns derived from desiderative verbs change स् into श् when necessary.

Base पिपठिस् *pipathis*, wishing to read, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	पिपठिः <i>pipathīḥ</i>	}	पिपठिसौ <i>pipathisau</i>	}	पिपठिषः <i>pipathishaḥ</i>
A.	पिपठिषं <i>pipathisham</i>				
I.	पिपठिषा <i>pipathishā</i>	}	पिपठिभ्यां <i>pipathirbhyām</i>	}	पिपठिभिः <i>pipathirbhiḥ</i>
D.	पिपठिषे <i>pipathishe</i>				
Ab.	}	}	}	}	पिपठिभ्यः <i>pipathirbhyaḥ</i>
G.					
L.	पिपठिषि <i>pipathishi</i>	}	पिपठिषोः <i>pipathishoḥ</i>	}	पिपठिषां <i>pipathishām</i> पिपठिःपु <i>pipathīshu</i>
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	पिपठिः <i>pipathīḥ</i>	पिपठिषि <i>pipathishi</i>		पिपठिषि <i>pipathishi</i> (see § 172)	

§ 172. The nouns **आशिस्** *āsis*, fem. blessing, and **सजुप्** *sajush*, masc. a companion, are declined like **पिपठिस्** *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in स s.

BASE.	NOM. SING.			NOM. PL.	INSTR. PL.	LOC. PL.
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
सुमनस् <i>sumanas</i> , kind, m. f. n.	सुमनाः <i>sumanāḥ</i> ¹	नः	सुमनसः	सुमनान्सि <i>sumanānsi</i>	सुमनोभिः <i>sumanobhiḥ</i>	सुमनस्सु or नःसु <i>sumanassu</i> or <i>-nāḥsu</i>
सुज्योतिस् <i>sujoyotis</i> , well-lighted, m. f. n.	सुज्योतिः <i>sujoyotiḥ</i>	id.	सुज्योतिषः <i>sujoyotiṣaḥ</i>	सुज्योतींषि <i>sujoyotīṃshi</i>	सुज्योतिर्भिः <i>sujoyotirbhiḥ</i>	सुज्योतिष्पु or तिःपु <i>sujoyotiṣshu</i> or <i>-tiṣshu</i>
पिंडग्रस् <i>piṇḍagras</i> , lump-eating, m. f. n.	पिंडग्रः <i>piṇḍagraḥ</i>	id.	पिंडग्रसः <i>piṇḍagrasaḥ</i>	पिंडग्रान्सि <i>piṇḍagramsi</i>	पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	पिंडग्रस्सु or ग्रःसु <i>piṇḍagrassu</i> or <i>-grāḥsu</i>
चकास् <i>chakās</i> , splen- did, m. f. n.	चकाः <i>chakāḥ</i>	id.	चकासः <i>chakāsaḥ</i>	चकांसि <i>chakānsi</i>	चकाभिः <i>chakābhiḥ</i>	चकास्सु or चकाःसु <i>chakāssu</i> or <i>chakāḥsu</i>
दोस् <i>dos</i> ² , arm, m. (n.). (Accent, P. VI. 1, 171)	दोः <i>doḥ</i>	id.	दोषः <i>dōṣaḥ</i>	दोंषि <i>dōmshi</i>	दोभिः <i>dōrbhiḥ</i>	दोप्पु or दोःपु <i>dōshshu</i> or <i>dōḥshu</i>
सुपिस् <i>supis</i> , well- going, m. f. n.	सुपीः <i>supīḥ</i>	id. ³	सुपिसः <i>supisaḥ</i> ⁴	सुपिंसि <i>supiṃsi</i>	सुपीर्भिः <i>supīrbhiḥ</i>	सुपीष्पु or सुपीःपु <i>supīṣshu</i> or <i>supīḥshu</i>
सुतुस् <i>sutus</i> , well- sounding, m. f. n.	सुतुः <i>sutūḥ</i>	id.	सुतुसः <i>sutusaḥ</i>	सुतुंसि <i>sutuṃsi</i>	सुतुर्भिः <i>sutūrbhiḥ</i>	सुतुष्पु or सुतुःपु <i>sutūshshu</i> or <i>sutūḥshu</i>
पिपठिस् <i>pipathis</i> , desir- ous of reading, m. f. n.	पिपठीः <i>pipāṭhīḥ</i>	id. ³	पिपठिषः <i>pipāṭhiṣaḥ</i>	पिपठिंषि <i>pipāṭhiṃshi</i> ³	पिपठीर्भिः <i>pipāṭhirbhiḥ</i>	पिपठीष्पु or ठीःपु <i>pipāṭhiṣshu</i> or <i>-ṭhīṣshu</i>
चिकीर्स् <i>chikīrs</i> , desir- ous of acting, m. f. n.	चिकीः <i>chikīḥ</i>	id.	चिकीषः <i>chikīrṣaḥ</i>	चिकींषि <i>chikīrṣi</i> ⁵	चिकीर्भिः <i>chikīrbhiḥ</i>	चिकीर्षु <i>chikīrshu</i>
आशिस् <i>āsis</i> , blessing, f.	आशीः <i>āśīḥ</i> id. (Voc. id.)		आशीषः <i>āśiṣaḥ</i>	आशींषि <i>āśiṃshi</i>	आशीर्भिः <i>āśīrbhiḥ</i>	आशीष्पु or आशीःपु <i>āśiṣshu</i> or <i>āśīḥshu</i>
सजुप् <i>sajus</i> , compa- nion, m.	सजूः <i>sajūḥ</i> id. (Voc. id.)		सजुषः <i>sajūṣaḥ</i>	सजूंषि <i>sajūṃshi</i>	सजूर्भिः <i>sajūrbbhiḥ</i>	सजूष्पु or सजूःपु <i>sajūṣshu</i> or <i>sajūḥshu</i>
सुहिस् <i>suhis</i> , one who strikes well, m. f. n.	सुहिनः <i>suhin</i>	id.	सुहिंसः <i>sukhīnsaḥ</i>	सुहिंषि <i>suhīṃsi</i>	सुहिर्भिः <i>suhīrbhiḥ</i>	सुहिन्सु <i>suhīnsu</i> ⁶

* Some grammarians do not allow the lengthening of the vowels in **आशींषि** *āśiṃshi* and **सजूंषि** *sajūṃshi*. (सांति मूले । पा० ६. ४. १०. । महच्छ्रुसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात्र दीर्घाप्रमेः ॥ सजुषः सांतत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prātiśākhya (xiii. 7) gives the rule in a more general form, stating that every neuter ending in an Ūshman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

¹ The Vocative is **सुमनः** *sumanāḥ*. In the other paradigms it is the same as the Nominative.

² **दोस्** *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

³ Siddh.-Kaum. vol. 1. p. 197.

⁴ **स्** not changed into **ष्**; see § 100, note.

⁵ Siddh.-Kaum. vol. 1. p. 194.

⁶ See § 75.

§ 173. ध्वस् *dhvas* (from ध्वस् *dhvaih*, to fall) and स्रस् *sras* (from स्रस् *sraih*, to fall), when used at the end of compounds, change their स् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

N.V. पर्णध्वत् <i>parṇadhvat</i>	N.A.V. पर्णध्वसौ <i>parṇadhvasau</i>	N.A. पर्णध्वसः <i>parṇadhvasaḥ</i>
A. पर्णध्वसं <i>parṇadhvasam</i>	I.D. Ab. पर्णध्वन्नां <i>parṇadhradbhyaṁ</i>	I. पर्णध्वन्निः <i>parṇadhradbhīḥ</i>
I. पर्णध्वसा <i>parṇadhvasā</i>	G.L. पर्णध्वसोः <i>parṇadhvasoḥ</i>	L. पर्णध्वसु <i>parṇadhvasu</i>

§ 174. Bases ending in ज्ञस् *ś*, ष् *ṣ*, छ् *chh*, क्ष् *ksh*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like द् *ṭ* or like क् *k*.

1. Bases derived from दिञ् *diś*, to show, दृञ् *drīś*, to see, स्पृञ् *sprīś*, to touch, change ज्ञस् *ś* into क् *k*. (§ 126.)

BASE.	NOM. SING.	NOM. PLUR.	NOM. PLUR. NEUT.	INSTR. PLUR.	LOC. PLUR.
दिञ् <i>diś</i> , f. country	दिक् <i>dīk</i>	दिशः <i>dīśaḥ</i>	दिशि <i>dīnśi</i>	दिग्भिः <i>digbhīḥ</i>	दिक्षु <i>dikṣu</i>

2. Bases derived from नञ् *naś*, to destroy, change ज्ञस् *ś* into द् *ṭ* or क् *k*.

BASE.	NOM. SING.	N. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
जीवनञ् <i>jīvanas</i> , m.f.n. life-destroying	जीवनद् or नक् <i>jīvanat</i> or <i>-nak</i>	नशः <i>-naśaḥ</i>	नंशि <i>-naṁśi</i>	नन्भिः or नग्भिः <i>-naṁbhīḥ</i> or <i>-nagbhīḥ</i>	नदसु or नक्षु <i>-natṣu</i> or <i>-nakṣu</i>

3. All other bases in ज्ञस् *ś* change their final into द् *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
विज्ञ् <i>viś</i> , m.f.n. one who enters	विद्वि <i>viṭ</i>	विशः <i>vīśaḥ</i>	विंशि <i>viṁśi</i>	विद्भिः <i>viḍbhīḥ</i>	विदसु <i>viṭṣu</i>

4. Bases derived from धृप् *dhṛish*, to dare, change ष् *ṣ* into क् *k*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दधृप् <i>dadhṛish</i> , m.f.n. bold	दधृक् <i>dadhṛik</i>	दधृषः <i>dadhṛiṣaḥ</i>	दधृषि <i>dadhṛiṁśi</i>	दधृग्भिः <i>dadhṛigbhīḥ</i>	दधृक्षु <i>dadhṛikṣu</i>

5. All other bases derived from verbs with final ष् *ṣ* change ष् *ṣ* into द् *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
द्विष् <i>dvīsh</i> , m.f.n. hating	द्विट् <i>dvīṭ</i>	द्विषः <i>dvīṣaḥ</i>	द्विंशि <i>dvīṁśi</i>	द्विद्भिः <i>dvīḍbhīḥ</i>	द्विदसु <i>dvīṭṣu</i>

6. Bases ending in छ् *chh* change छ् *chh* into द् *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
प्राच्छ् <i>prācch</i> , m.f.n. asking	प्राट् <i>prāṭ</i>	प्राशः <i>prāśaḥ</i>	प्रांशि <i>prāṁśi</i>	प्राड्भिः <i>prāḍbhīḥ</i>	प्रादसु <i>prāṭṣu</i>

7. Bases ending in क्ष् *ksh* change क्ष् *ksh* into द् *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
तक्ष् <i>takṣh</i> , m.f.n. paring	तट् <i>tāṭ</i> *	तक्षः <i>tākṣaḥ</i>	तंक्षि <i>tāṁkṣi</i>	तड्भिः <i>tāḍbhīḥ</i>	तदसु <i>tāṭṣu</i>

* If differently derived तक्ष् *takṣh* may form its Nom. Sing. तक् *tak*. गोरक्ष् *gorakṣh*, cow-herd, which regularly forms its Nom. Sing. गोरट् *goraṭ*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note; Siddh.-Kaun. vol. i. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakṣau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakṣau*, desirous of saying; दिधक् *didhak*, Nom. Dual दिधक्षौ *didhakṣau*, desirous of burning.

8. Most bases ending in ह् h change ह् h into द् d.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह् lih, m. f. n. licking	लिद् līḍ	लिहः līhah	लिंहि līnhi	लिङ्भिः līḍbhīḥ	लिदसु lītṣu
गुह् guh, m. f. n. covering	गुद् ghūḍ	गुहः gūhah	गुंहि gūnhi	गुङ्भिः ghuḍbhīḥ	गुदसु ghuḍṣu

On the change of initial ग् g into घ् gh, see § 93.

9. Bases derived from roots ending in ह् h, and beginning with द् d, change ह् h into क् k.

Likewise उष्णिह् uṣṇih, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् duh, m. f. n. milking	धुक् dhūk	दुहः dūhah	दुंहि dūnhi	धुग्भिः dhugbhīḥ	धुक्षु dhukshū

10. Bases derived from the roots दुह् druh, to hate, मुह् muh, to confound, स्निह् snih, to love, सुह् snuh, to spue, may change the final ह् h into द् d or क् k.

BASE.	NOM. SING.	NOM. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् druh, m. f. n. hating	धुद् or धुक् dhrūḍ or dhrūk	दुहः drūhah	दुंहि drūnhi	धुङ्भिः or धुग्भिः dhruḍbhīḥ or dhrugbhīḥ	धुदसु or धुक्षु dhruḍṣu or dhrukshū

11. Bases derived from नह् nah, to bind, change ह् h into त् t.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् upānah, f. a shoe	उपानत् upānat	उपानहः upānahah	उपानद्भिः upānadbhīḥ	उपानत्सु upānatṣu

Decline विपाश् vipāś, f. the Beyah river in the Punjab. विष् rish, f. ordure. रुष् rush, f. anger. विप्रुष् viprūś, f. drop of water. विविष् rivikś, wishing to enter. स्निह् snih, loving. गोदुह् goduh, cow-milker. मधुलिह् madhulih, bee. त्विष् tvish, f. splendour. बहुत्विष् bahutvish, m. f. n. very splendid. रत्नमुष् ratnamuś, a stealer of gems. ईदृग् īdṛś, m. f. n. such. कीदृग् kīdṛś, m. f. n. Which? मर्ममृग् marmasprīś, giving pain.

§ 175. तुरासाह् turāsah, m. name of Indra, changes स् s into ष sh whenever ह् h is changed into द् d or त् t.

Nom. Sing. तुरासाद् turāśah. Nom. Dual तुरासाहौ turāsāhau. Instr. Plur. तुरासाद्भिः turāśādbhīḥ.

§ 176. पुरोडाश् puroḍāś, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः puroḍāḥ, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् puroḍas. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः he puroḍah.

SINGULAR.	DUAL.	PLURAL.
N. पुरोडाः puroḍāḥ	पुरोडाशौ puroḍāśau	पुरोडाशः puroḍāśah
A. पुरोडाशं puroḍāśam	पुरोडाशौ puroḍāśau	पुरोडाशः puroḍāśah
I. पुरोडाशां puroḍāśān	पुरोडोभ्यां puroḍobhyān.	पुरोडोभिः puroḍobhīḥ
D. पुरोडाशे puroḍāśe	पुरोडोभ्यां puroḍobhyān	पुरोडोभ्यः puroḍobhyah
Ab. पुरोडाशः puroḍāśah	पुरोडोभ्यां puroḍobhyām	पुरोडोभ्यः puroḍobhyah
G. पुरोडाशः puroḍāśah	पुरोडाशोः puroḍāśoh	पुरोडाशां puroḍāśām
L. पुरोडाशिं puroḍāśi	पुरोडाशोः puroḍāśoh	पुरोडःसु puroḍāśṣu
V. पुरोडाः or डः puroḍāḥ or -ḍah	पुरोडाशौ puroḍāśau	पुरोडाशः puroḍāśah

§ 177. Another word, उक्थशास्-*ukthasās*, a reciter of hymns, is declined like पुरोडाश *puṛoḍāś*.

Nom. उक्थशाः *ukthasāḥ*. Acc. Sing. उक्थशासं *ukthasāsam*. Instr. Plur. उक्थशोभिः *ukthasobhiḥ*. Voc. Sing. उक्थशाः or उक्थशः *ukthasāḥ* or *ukthasāḥ*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशाम् *praśām*, mild.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
Nom. Voc.	प्रशाम् <i>praśām</i>	प्रशामौ <i>praśāmau</i>	प्रशामः <i>praśāmaḥ</i>
Acc.	प्रशामं <i>praśāmaṁ</i>	प्रशामौ <i>praśāmau</i>	प्रशामः <i>praśāmaḥ</i>
Instr.	प्रशामा <i>praśāma</i>	प्रशाम्यां <i>praśāmbhyām</i>	प्रशामिभिः <i>praśāmbhiḥ</i>
Loc.	प्रशामि <i>praśāmi</i>	प्रशामोः <i>praśāmoḥ</i>	प्रशामसु <i>praśāmsu</i>

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing. }
 Nom. Voc. and Acc. Dual } of masc. nouns*;
 Nom. Voc (not Acc.) Plural }
 Nom. Voc. and Acc. Plural of neuter nouns;

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāc* becomes in the *Āṅga* cases प्रांच् *prāñc*. The *Pada* base of the present participle अदन् *adat*, eating, becomes अदन्त *adant* in the *Āṅga*

* Most nouns with changeable bases form their feminines in ई *f*. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई *f*, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases :

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
Nom.Voc.	स s (which is always dropt)	औ au	अः aḥ *
Acc.	अं am	औ au	अः aḥ
Instr.	आ ā	भ्यां bhyām	भिः bhiḥ
Dat.	ए e	भ्यां bhyām	भ्यः bhyaḥ
Abl.	अः aḥ	भ्यां bhyām	भ्यः bhyaḥ
Gen.	अः aḥ	भ्योः oḥ	भ्यां ām
Loc.	इ i	भ्योः oḥ	सु su
SINGULAR.		NEUTER. DUAL.	PLURAL.
Nom. Acc.	—	इ i	इ i *

§ 180. Certain words derived from अं aṅch, to move, have two, others three bases.

प्राक् prāk, forward, eastern, has two bases, प्रांच prāṅch for its Aṅga, प्राच prāch for its Pada and Bha base, and is declined accordingly †.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. V.	प्राङ् <i>prāṅ</i> †	प्रांचौ <i>prāṅchau</i>	प्राचः <i>prāñchaḥ</i>
A.	प्रांचं <i>prāñcham</i>	प्रांचौ <i>prāñchau</i>	प्राचः <i>prāchaḥ</i> ||
I.	प्राचा <i>prāchā</i>	प्राग्भ्यां <i>prāgbhyām</i>	प्राग्भिः <i>prāgbhiḥ</i>
D.	प्राचे <i>prāche</i>		प्राग्भ्यः <i>prāgbhyaḥ</i>
Ab.	प्राचः <i>prāchaḥ</i>		
G.		प्राचां <i>prāchām</i>	
L.	प्राचि <i>prāchi</i>	प्राचोः <i>prāchoḥ</i>	प्राक्षु <i>prākshu</i>

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāsthāna terminations.

† Compounds ending in अक् ach retain the accent on the preposition, except after prepositions ending in इ i or उ u. This rule does not apply to नि nī and अधि ādhi (Pāṇ. vi. 2, 52-53). Hence पराक् pārāk, अवाक् āvāk, प्राक् prāk, उदक् ūdāk; also न्यक् nyāk, अधक् ādhāk; सधक् sadhyāk, विषक् viṣhāk; but प्रात्यक् pratyāk, सम्यक् samyāk, अन्वक् anvāk.

‡ प्राक् prāk stands for प्राङ् prāṅ; this for प्रांच prāṅch + स s.

|| In the declension of words ending in अक् ach, the rule is that if अक् ach has the Udātta, as in प्रात्यक् pratyāk, सम्यक् samyāk, अन्वक् anvāk (§ 180, note), all terminations, except the Sarvanāsthānas, take the Udātta (Pāṇ. vi. 1, 169-170). The rule Pāṇ. vi. 1, 182, refers to अं aṅch, not to अक् ach. The rule Pāṇ. vi. 1, 222, is restricted in the Veda by vi. 1, 170. प्राक् prāk is treated as if the accent were on the preposition.

SINGULAR.		NEUTER. DUAL.	PLURAL.
N. A. V.	प्राक् <i>prāk</i>	प्राची <i>prāchī</i>	प्राणि <i>prāñchi</i>
I.	प्राचा <i>prāchā</i>	same as masc.	

The feminine of प्राक् *prāk* is प्राची *prāchī*, declined like fem. in ई *i*.
Decline अवाक् *āvāḥ*, downward, south. Strong base अवांक् *āvāñch*.

B. Nouns with three Bases.

६181. Nouns with three bases have their *Āṅga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Āṅga* base the strong base;
the Pada base the middle base;
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases :

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
Nom. Voc.	स <i>s</i> (always dropt)	सौ <i>au</i>	सः <i>aḥ</i>
Acc.	सं <i>am</i>	सौ <i>au</i>	सः <i>aḥ</i>
Instr.	सा <i>ā</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat.	ए <i>e</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Abl.	सः <i>aḥ</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Gen.	सः <i>aḥ</i>	सोः <i>oḥ</i>	सां <i>ām</i>
Loc.	इ <i>i</i>	सोः <i>oḥ</i>	सु <i>su</i>

SINGULAR.		NEUTER. DUAL.	PLURAL.
Nom. Acc.	—	इ <i>i</i>	इ <i>i</i>

Terminations included in two lines require *Āṅga* or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अंक् *añch*, to move, with three bases.

प्रत्यक् *pratyach*, behind, has for its *Āṅga* or strongest base प्रत्यांक् *pratyāñch*; for its Bha or weakest प्रतीक् *pratīch*. The Pada or middle base is प्रत्यक् *pratyach*. Hence प्रत्याह *pratyāh*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *pratīchī*, Nom. Sing. fem.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N.V.	प्रत्यङ् <i>pratyāñ</i>	प्रत्यञ्चौ <i>pratyāñchau</i>	प्रत्यञ्चः <i>pratyāñchah</i>
A.	प्रत्यञ्चं <i>pratyāñcham</i>	प्रत्यञ्चौ <i>pratyāñchau</i>	प्रतीचः <i>pratticháh*</i>
I.	प्रतीचः <i>pratticháh</i>	प्रत्यग्न्यां <i>pratyagbhyám</i>	प्रत्यग्भिः <i>pratyagbhíh</i>
D.	प्रतीचे <i>prattiché</i>	प्रत्यग्न्यां <i>pratyagbhyám</i>	प्रत्यग्न्यः <i>pratyagbhyáh</i>
Ab.	प्रतीचः <i>pratticháh</i>	प्रत्यग्न्यां <i>pratyagbhyám</i>	प्रत्यग्न्यः <i>pratyagbhyáh</i>
G.	प्रतीचः <i>pratticháh</i>	प्रतीचोः <i>prattichóh</i>	प्रतीचां <i>prattichám</i>
L.	प्रतीचि <i>prattichí</i>	प्रतीचोः <i>prattichóh</i>	प्रत्यक्षु <i>pratyakshú</i>
SINGULAR.		NEUTER. DUAL.	PLURAL.
N.A.	प्रत्यक् <i>pratyák</i>	प्रतीची <i>prattichí'</i>	प्रत्यञ्चि <i>pratyāñchi</i>
FEM. SINGULAR.			
N.	प्रतीची <i>prattichí.</i>		

The following words, derived from *ञञ्* *añch*, to move, have three bases :

ĀNGA OR STRONG BASE.

प्रत्यञ् <i>pratyāñch</i> , behind (Pāṇ. vi. 2, 52)
सम्यञ् <i>samyāñch</i> , right (vi. 2, 52)
न्यञ् <i>nyāñch</i> , low (vi. 2, 53)
सध्र्यञ् <i>sadhryāñch</i> , accompanying (vi. 3, 95)
अन्वञ् <i>anvāñch</i> , following (vi. 2, 52)
विश्वञ् <i>vishvañch</i> , all-pervading
उदञ् <i>údañch</i> , upward (vi. 2, 52)
तिर्यञ् <i>tiryāñch</i> , tortuous

PADA OR MIDDLE BASE. BHA OR WEAK BASE.

प्रत्यञ् <i>pratyach</i>	प्रतीञ् <i>prattich</i>
सम्यञ् <i>samyach</i>	समीञ् <i>samích</i>
न्यञ् <i>nyach</i>	नीञ् <i>ních</i>
सध्र्यञ् <i>sadhryach</i>	सध्रीञ् <i>sadhrích</i>
अन्वञ् <i>anvach</i>	अनूञ् <i>anúch</i>
विश्वञ् <i>vishvach</i>	विषूञ् <i>vishúch</i>
उदञ् <i>údach</i>	उदीञ् <i>údich</i>
तिर्यञ् <i>tiryach</i>	तिरश्च <i>tiraśch</i>

Bases in *ञत्* *at* and *ञन्त* *ant*.

1. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in *ञत्* *at*, the Ānga base in *ञन्त* *ant*. (Accent, Pāṇ. vi. 1, 173.)

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.V.	अदन्तौ <i>adántau</i>	अदन्तः <i>adántah</i>
A.	अदन्तं <i>adántam</i>	अदन्तः <i>adántah</i>
I.	अदन्ता <i>adatá</i>	अदन्तिः <i>adádbhíh</i>
D.	अदन्ते <i>adaté</i>	अदन्तः <i>adádbhyaḥ</i>
Ab.	अदन्तः <i>adátáh</i>	अदन्तः <i>adádbhyaḥ</i>
G.	अदन्तोः <i>adatóh</i>	अदन्तां <i>adatám</i>
L.	अदन्ति <i>adatí</i>	अदन्तु <i>adátu</i>

SINGULAR.		NEUTER. DUAL.	PLURAL.
N. A.	अदत् <i>adát</i>	अदती <i>adatí</i>	अदन्ति <i>adánti</i>
	FEM. SINGULAR.		
N.	अदती <i>adatí</i> , &c., like नदी <i>nadí</i> .		

§ 183. There is a very difficult rule according to which certain participles keep the न् न in the Nom. and Acc. Dual of neuters, and before the ई of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the न् न.
- II. Participles of verbs following the Tud class *may* or *may not* preserve the न् न. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in आँ.
- III. Participles of all other verbs *must* reject the न् न.

I. भवत् <i>bhávāt</i> .	Nom. and Acc. Dual Neut. भवन्ती <i>bhávāntí</i> .
दीव्यत् <i>dīvyāt</i> .	दीव्यन्ती <i>dīvyāntí</i> .
चोरयत् <i>choráyāt</i>	चोरयन्ती <i>choráyāntí</i> .
II. हुदत् <i>tudát</i> .	हुदन्ती <i>tudāntí</i> or हुदती <i>tudatí</i> .
भविष्यत् <i>bhavishyāt</i> (fut.).	भविष्यन्ती <i>bhavishyāntí</i> or भविष्यती <i>bhavishyatí</i> .
यात् <i>yāt</i> .	यांती <i>yāntí</i> o. याती <i>yātí</i> .
III. अदत् <i>adát</i> .	Nom. and Acc. Dual Neut. अदती <i>adatí</i> .
जुह्वत् <i>juhvat</i> .	जुह्वन्ती <i>juhvāntí</i> .
सुन्वत् <i>sunvát</i> .	सुन्वन्ती <i>sunvāntí</i> .
रुधत् <i>rundhāt</i> .	रुधन्ती <i>rundhāntí</i> .
तन्वत् <i>tanvāt</i> .	तन्वन्ती <i>tanvāntí</i> .
क्रीणत् <i>krīṇāt</i> .	क्रीणन्ती <i>krīṇāntí</i> .

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhávānti*, being, fem.; हुदन्ती *tudānti* or हुदती *tudatí*, striking, fem.; अदती *adatí*, eating, fem. The feminine base is declined regularly as a base in ई.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् न is optional. With this exception, these participles are therefore really declined like nouns in न् त with unchangeable bases.

Base ददन् *dádāt*, giving, from दा *dā*, to give, ददामि *dádāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N. V. ददन् <i>dádāt</i>	ददन् <i>dádāt</i>	ददन्तौ <i>dádātāu</i>	ददती <i>dádātī</i>	ददन्तः <i>dádātāḥ</i>	ददन्ति <i>dádātī</i> *
A. ददन्तं <i>dádātām</i>	ददन् <i>dádāt</i>				
I. ददन्तः <i>dádātā</i>		ददन्भ्यां <i>dádadbhyām</i>		ददन्भिः <i>dádadbhiḥ</i>	
D. ददन्ते <i>dádāte</i>				ददन्भ्यः <i>dádadbhyaḥ</i>	
Ab. } ददन्तः <i>dádātāḥ</i>				ददन्तां <i>dádātām</i>	
G. }				ददन्तु <i>dádātāu</i>	
L. ददन्ति <i>dádātī</i>		ददन्तोः <i>dádātōḥ</i>			

* Or ददन्ति *dádanti*.

The same rule applies to the participles **जखत्** *jakṣat*, eating; **जाग्रत्** *jāgrat*, waking; **दरिद्रत्** *daridrat*, being poor; **शासत्** *śāsāt*, commanding; **चकासत्** *chakāsāt*, shining. But **जगत्** *jāgat*, neut. the world, forms Nom. Plur. **जगन्ति** *jāganti*, only.

§ 185. **बृहत्** *bṛhāt*, great, **प्रिशत्** *prīṣat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. V. बृहन् <i>bṛhān</i>	बृहन्तौ <i>bṛhāntau</i>	बृहन्तः <i>bṛhāntaḥ</i>
A. बृहन्तं <i>bṛhāntam</i>	बृहन्तौ <i>bṛhāntau</i>	बृहतः <i>bṛhatāḥ</i>

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. बृहत् <i>bṛhāt</i>	बृहती <i>bṛhatī</i>	बृहन्ति <i>bṛhānti</i>
FEM. SINGULAR.		
N. बृहती <i>bṛhatī</i>		

§ 186. **महत्** *mahāt*, great, likewise originally a participle of the Ad class, forms its Aṅga or strong base in **मांत्** *ānt*.

SINGULAR.		DUAL.		PLURAL.
MASC.		MASC.		MASC.
N.	महान् mahān	महान्तौ mahāntau		महान्तः mahāntaḥ
A.	महान्तं mahāntam	महान्तौ mahāntau		महतः mahatāḥ
I.	महता mahatā	} महद्भां mahādbhyām	}	महद्भिः mahādbhiḥ
D.	महते mahatē			महद्भ्यः mahādbhyaḥ
Ab.	} महतः mahatāḥ	}	}	महद्भ्यः mahādbhyaḥ
G.				महतां mahatām
L.	महति mahatī	} महतोः mahatōḥ	}	महतां mahatāṁ
V.	महन् māhan			महत्यु mahātṣu
SINGULAR.		NEUTER.		PLURAL.
		DUAL.		
N. A. V. महत् mahāt		महती mahatī		महन्ति mahānti

The rest like the masculine.

FEM. SINGULAR.
N. महती <i>mahatī</i>

Bases ending in the Suffixes मत् mat and वत् vat, forming their Aṅga Bases in मन्त mant and वन्त vant.

§ 187. The possessive suffixes **मत्** *mat* and **वत्** *vat* form their Aṅga or strong base in **मन्त** *mant* and **वन्त** *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence

अग्निमत् *agnimat*, having fire.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. अग्निमान् <i>agnimán</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमंतः <i>agnimantaḥ</i>
A. अग्निमंतं <i>agnimantam</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमंतः <i>agnimantaḥ</i>
V. अग्निमन् <i>agniman</i>		

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. V. अग्निमत् <i>agnimat</i>	अग्निमन्तौ <i>agnimantí</i>	अग्निमन्ति <i>agnimanti</i>
FEM. SINGULAR.		
N. अग्निमती <i>agnimatí</i>		

वत् *vat* is used 1. after bases in अ *a* and आ *á*.

Ex. ज्ञानवत् *jñánavat*, having knowledge. विद्यावत् *vidyávat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *á*. (Pân. VIII. 2, 10.)

Ex. पयस्वत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वत् *gírvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युन्वत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pân. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhā*, with the suffix वत् *rat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवान् <i>bhaván</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
A. भवन्तं <i>bhavantam</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
V. भवन् <i>bhavan</i> or भोः <i>bhoḥ</i>		
SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V. भवत् <i>bhavat</i>	भवन्तौ <i>bhavantí</i>	भवन्ति <i>bhavanti</i>
FEM. SINGULAR.		
N. भवती <i>bhavatí</i>		

भवत् *bhavat*, being, part. present.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N.	भवन् <i>bhavan</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
A.	भवन्तं <i>bhavantam</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantuḥ</i>
V.	भवन् <i>bhavan</i>		
SINGULAR.		NEUTER.	PLURAL.
		DUAL.	
N. A. V.	भवत् <i>bhavat</i>	भवन्ती <i>bhavanti</i>	भवन्ति <i>bhavanti</i>
FEM.			
SINGULAR.			
N.	भवन्ती <i>bhavanti</i>		

§ 189. अवेत् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अवे *arvā*. अवेन् *arvan* in अनवेन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनवे *anarvā*; Nom. Dual अनवेणौ *anarvāṇau*; Acc. Sing. अनवेण *anarvāṇam*; Instr. Sing. अनवेणा *anarvāṇā*; Instr. Plur. अनवेभिः *anarvabhiḥ*. The feminine of अवेत् *arvat* is अवेती *arvatī*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyatī*, इयती *iyatī*.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N.	कियान् <i>kiyān</i>	कियन्तौ <i>kiyantau</i>	कियन्तः <i>kiyantaḥ</i>
A.	कियन्तं <i>kiyantam</i>	कियन्तौ <i>kiyantau</i>	कियन्तः <i>kiyataḥ</i>
I.	कियता <i>kiyata</i>	कियद्वा <i>kiyadbhyām</i>	कियद्भिः <i>kiyadbhiḥ</i>
V.	कियन् <i>kiyan</i>		
SINGULAR.		NEUTER.	PLURAL.
		DUAL.	
N. A. V.	कियत् <i>kiyat</i>	कियती <i>kiyatī</i>	कियन्ति <i>kiyanti</i>

Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*.)

§ 191. Words in अन् *an* have three bases: their Aṅga or strong base is आन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *d*, not आन् *ān*(s).
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्व *parv* from पर्वन् *parvan*,

or आत्मन् *ātmn* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षन् *takshan* forms तक्षणा *takshṇā*; मूर्धन् *mūrdhan*, मूर्ध्ना *mūrdhnā*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. King. Aṅga, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञ *rājñ*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānāḥ</i>
A. राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राजः <i>rājñāḥ</i>
V. राजन् <i>rājan</i>		
I. राज्ञा <i>rājñā</i>	राजभ्यां <i>rājabhyām</i>	राजभिः <i>rājabhiḥ</i>
D. राज्ञे <i>rājñe</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyāḥ</i>
Ab. राज्ञः <i>rājñāḥ</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyāḥ</i>
G. राज्ञः <i>rājñāḥ</i>	राज्ञोः <i>rājñoh</i>	राज्ञां <i>rājñām</i>
L. राज्ञि <i>rājñī</i> or राजनि <i>rājani</i>	राज्ञोः <i>rājñoh</i>	राजसु <i>rājasu</i>

नामन् *nāman*, n. name. Aṅga, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नाम् *nāmn*.

SINGULAR.	NEUTER.	
	DUAL.	PLURAL.
N.A. नाम <i>nāma</i>	नाम्नी <i>nāmñī</i> or नामनी <i>nāmāñī</i>	नामानि <i>nāmāni</i>
V. नाम <i>nāma</i> or नामन् <i>nāman</i>		
I. नाम्ना <i>nāmñā</i>	नामभ्यां <i>nāmaḥyām</i>	नामभिः <i>nāmaḥhiḥ</i>
D. नाम्ने <i>nāmñe</i>	नामभ्यां <i>nāmaḥyām</i>	नामभ्यः <i>nāmaḥhyāḥ</i>
Ab. नाम्नः <i>nāmñāḥ</i>	नामभ्यां <i>nāmaḥyām</i>	नामभ्यः <i>nāmaḥhyāḥ</i>
G. नाम्नः <i>nāmñāḥ</i>	नाम्नोः <i>nāmñoh</i>	नाम्नां <i>nāmñām</i>
L. नाम्नि <i>nāmñī</i> or नामनि <i>nāmāni</i>	नाम्नोः <i>nāmñoh</i>	नामसु <i>nāmasu</i>

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmān*, m. creator. Aṅga, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahmā*; Bha, ब्रह्मन् *brahmān*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. ब्रह्मा <i>brahmá</i>	ब्रह्माणौ <i>brahmāṇau</i>	ब्रह्माणः <i>brahmāṇaḥ</i>
A. ब्रह्माणं <i>brahmāṇam</i>	ब्रह्माणौ <i>brahmāṇau</i>	ब्रह्माणः <i>brahmāṇaḥ</i>
V. ब्रह्मन् <i>bráhmaṇ</i>		
I. ब्रह्मणा <i>brahmāṇá</i>	ब्रह्मभ्यां <i>brahmábhyām</i>	ब्रह्मभिः <i>brahmábhiḥ</i>
D. ब्रह्मणे <i>brahmāṇe</i>	ब्रह्मभ्यां <i>brahmábhyām</i>	ब्रह्मभ्यः <i>brahmábhyaḥ</i>
Ab. ब्रह्मणः <i>brahmāṇaḥ</i>	ब्रह्मभ्यां <i>brahmábhyām</i>	ब्रह्मभ्यः <i>brahmábhyaḥ</i>
G. ब्रह्मणः <i>brahmāṇaḥ</i>	ब्रह्मणोः <i>brahmāṇoḥ</i>	ब्रह्मणां <i>brahmāṇām</i>
L. ब्रह्मणि <i>brahmāṇi</i>	ब्रह्मणोः <i>brahmāṇoḥ</i>	ब्रह्मसु <i>brahmásu</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. ब्रह्म <i>bráhma</i>	ब्रह्मणौ <i>bráhmaṇi</i>	ब्रह्मणि <i>bráhmaṇi</i>
V. ब्रह्म <i>bráhma</i> or ब्रह्मन् <i>bráhmaṇ</i>		

Decline यज्जन् *yajvan*, sacrificer ; आत्मन् *átman*, self ; सुधमेन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div divyati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivá* ; Nom. Plur. प्रतिदिवानः *pratidivānaḥ* ; Acc. Plur. प्रतिदीवः *pratidivnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई, dropping the स *a* before the न् *n* ; राज्ञी *rājñī*, queen.

Words in वन् *van*, like धीवन् *dhīvan*, fisherman, form their feminine in वरी *varī* ; धीवरी *dhīvarī*, wife of a fisherman. (See, however, Pāṇ. iv. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope ; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam* ; but there is an optional base दामा *dāmā*, Acc. Sing. दामा *dāmām*. (Pāṇ. iv. 1, 11 ; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *ā*. Those in अन् *an*, if in the Bha base they can drop the स *a* before the न् *n*, may also take ई (Pāṇ. iv. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मो *sucharmá*, having good leather, Nom. Dual सुचर्माणौ *sucharmāṇau* ; सुपर्वा *suparvā*, सुपर्वाणौ *suparcāṇau* ; or, Nom. Sing. fem. सुचर्मो *sucharmá*, Nom. Dual सुचर्मे *sucharme*, Plur. सुचर्मोः *sucharmāḥ* ; सुपर्वा *suparvā*, सुपर्वे *suparve*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराजा *bahurājā*, Dual बहुराजानौ *bahurājānau*.

2. बहुराजा *bahurājā*, Dual बहुराजे *bahurāje*.

3. बहुराज्ञी *bahurājñī*, Dual बहुराज्ञौ *bahurājñyau*.

द्विदात्री *dvaidātrī* (Pāṇ. iv. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhīvan*, a fisherman, धीवरी *dhīvarī*, धीवन् *dhīvan*, धीवरी *dhīvarī*, fat, may do the same at the end of compounds, or

take वा ०६. बहुधीवरी *bahudhīvarī* or बहुधीवा *bahudhīvā*, Nom. Dual बहुधीवे *bahudhīve*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has

for its Aṅga base पंथान् *pánthān* (like राजान् *rājān*);

for its Bha base पथ् *path*;

for its Pada base पथि *pathi*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *pánthāḥ*.

SINGULAR.	DUAL.	PLURAL.
N.V. पंथाः <i>pánthāḥ</i>	पंथानौ <i>pánthānau</i>	N. पंथानः <i>pánthānaḥ</i>
A. पंथानं <i>pánthānam</i>	पंथानौ <i>pánthānau</i>	A. पथः <i>pathāḥ</i>
I. पथा <i>pathā</i>	पथिभ्यां <i>pathibhyām</i>	I. पथिभिः <i>pathibhiḥ</i>

The terminations after पथ् *path* have the Udātta, because they replace a lost Udātta. (Pāṇ. VI. 1, 199.)

चुभुक्षिन् *ribhukshīn*, m. a name of Indra, and मथिन् *mathin*, m. a churning-stick, are declined in the same manner. The three bases are,

चुभुक्षान् <i>ribhukshān</i>	} Aṅg.
मंथान् <i>mánthān</i>	
चुभुक्ष् <i>ribhuksh</i>	} Bha;
मथ् <i>math</i>	
चुभुक्षि <i>ribhukshī</i>	} Pada.
मथि <i>mathi</i>	

The Nom. and Voc. Sing. are चुभुक्षाः *ribhukshāḥ* and मंथाः *mánthāḥ*.

पथिन् *pathin*, चुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *āhan*, n. day, which takes अहस् *āhas* as its Pada base. Otherwise it is declined like नामन् *nāman*.

SINGULAR.	DUAL.	PLURAL.
P. N.A.M. अहः <i>ahat</i>	Bh. N.A.M. अहौ <i>āhāt</i>	Añ. N.A.V. अहानि <i>āhāni</i>
Bh. I. अहा <i>ahat</i>	P. I.D.Añ. अहोभ्यां <i>āhobhyām</i>	P. I. होभिः <i>ahobhiḥ</i>
Bh. D. अहौ <i>āhāt</i>	Bh. G.L. अहोः <i>āhāḥ</i>	P. D.Añ. अहोभ्यः <i>āhobhyah</i>
Bh. Añ. G. अहः <i>āhāt</i>		Bh. G. अहानि <i>āhāni</i>
Bh. L. अहि <i>āhāt</i>		P. L. अहस्सु <i>ahassu</i> ‡

The Visarga in the Nominative Singular is treated like an original र (§ 85). Hence अहरहः *ahar-ahuh*, day by day. In composition, too, the same rule applies; अहर्गणः *aharganaḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorātrah*, day and night. (See § 90.)

* Or अहनी *āhanī*.

† Or अहनि *āhani*.

‡ Or अहःसु *āhahsu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrghāhan*, having long days, is declined :

SINGULAR.	DUAL.	PLURAL.
N. दीर्घाहः <i>dīrghāhāḥ</i> *	N.A.V. दीर्घाहाणौ <i>dīrghāhāṇau</i>	N.V. दीर्घाहाणः <i>dīrghāhāṇaḥ</i>
V. दीर्घाहः <i>dīrghāhāḥ</i>		A. दीर्घाहः <i>dīrghāhnaḥ</i>
A. दीर्घाहाणं <i>dīrghāhāṇam</i>		I. दीर्घाहोभिः <i>dīrghāhobhiḥ</i> , &c.

Feminine, दीर्घाह्नी *dīrghāhñī* (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अह् *ah* is substituted for अहन् *ahan* : but in the Loc. Sing. both forms are admitted ; e. g. द्वहः *dvyahnaḥ*, produced in two days ; Loc. Sing. द्वहे *dvyahne* or द्वहि *dvyahni* or द्वहनि *dvyahni*. (Pāṇ. VI. 3, 110.)

§ 199. अन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, सून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. 1, 182.)

SINGULAR.	DUAL.	PLURAL.
N. अन् <i>śvā</i>	N.A.V. अणौ <i>śvānau</i>	N. अणः <i>śvānaḥ</i>
A. अणं <i>śvānam</i>		A. शुनः <i>śūnaḥ</i>
V. अन् <i>śvān</i>		I. अभिः <i>śvābhiḥ</i>

The feminine of अन् *śvan* is शुनी *śunī* ; of युवन् *yuvan*, युवतिः *yuvatiḥ* ; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *meghon* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. मघवा <i>maghavā</i>	N.A.V. मघवानौ <i>maghāvānau</i>	N. मघवानः <i>maghāvānaḥ</i>
A. मघवानं <i>maghāvānam</i>		A. मघोनः <i>maghōnaḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवभिः <i>maghāvabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix वत् *rat* or मत् *mat* ; (see अग्निमत् *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. मघवान् <i>maghāvān</i>	N.A.V. मघवतौ <i>maghāvāntau</i>	N. मघवतः <i>maghāvāntaḥ</i>
A. मघवतं <i>maghāvāntam</i>		A. मघवतः <i>maghāvātāḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवद्भिः <i>maghāvadbhiḥ</i>

The feminine is accordingly either मघोनी *maghōnī* or मघवती *maghavatī*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut. ; (in this they follow the bases in इन् *in* ; § 203.) For the rest, they are declined like nouns in अन् *an* ; (see राजन् *rājan*.)

* Pāṇ. VIII. 2, 69, vārt. 1 ; Siddh.-Kaum. vol. 1. p. 194 ; but Colebrooke, p. 83, has दीर्घाह *dīrghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूष्ण् <i>púshan, púsha, púsh.</i>	पूषा <i>púshá</i>	पूषयः <i>púsháyah</i>	पूष्णः <i>púshṇáh</i>	पूषभिः <i>púshábhīḥ</i>	पूषाणि <i>púsháni</i>
अर्यमन्, अर्यम, अर्यम्य <i>aryaman, aryama, aryam.</i>	अर्यमा <i>aryamá</i>	अर्यमयः <i>aryamáyah</i>	अर्यम्यः <i>aryamṇáh</i>	अर्यमभिः <i>aryamábhīḥ</i>	अर्यमाणि <i>aryamáni</i>

Loc. Sing. पूषि *púshni* or पूषणि *púsháni*; or, according to some, पूषि *púshi*. (Sár. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह *h* becomes ष *gh*.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् <i>han</i> , ह <i>ha</i> , म् <i>ghn</i>	हा <i>há</i>	हनः <i>hanah</i>	मः <i>ghnah</i>	हभिः <i>habhīḥ</i>	हानि <i>háni</i>
ब्रह्महन्, ह, म् <i>brahmahan, ha, ghn</i>	ब्रह्महा <i>brahmahá</i>	ब्रह्महयः <i>brahmaháyah</i>	ब्रह्ममः <i>brahmamṇáh</i>	ब्रह्महभिः <i>brahmahábhīḥ</i>	ब्रह्महाणि <i>brahmaháni</i>

Loc. Sing. ब्रह्महि *brahmahni* or ब्रह्महणि *brahmaháni*.

Bases in इन् *in*.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *i*; the Nom. Acc. Sing. neut. in ई *i*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

SINGULAR.		MASCULINE.		PLURAL.	
		DUAL.			
N.	धनी <i>dhaní</i>	धनितौ <i>dhanínau</i>		धनिनः <i>dhanínah</i>	
A.	धनिनं <i>dhanínám</i>	धनितौ <i>dhanínau</i>		धनिनः <i>dhanínah</i>	
I.	धनिना <i>dhaníná</i>	धनिभ्यां <i>dhaníbhyām</i>		धनिभिः <i>dhaníbhiḥ</i>	
D.	धनिने <i>dhaníne</i>	धनिभ्यां <i>dhaníbhyām</i>		धनिभ्यः <i>dhanibhyah</i>	
Ab.	धनिनः <i>dhanínah</i>	धनिभ्यां <i>dhaníbhyām</i>		धनिभ्यः <i>dhanibhyah</i>	
G.	धनिनः <i>dhanínah</i>	धनितौ <i>dhanínah</i>		धनिनां <i>dhanínām</i>	
L.	धनिनि <i>dhanínī</i>	धनितौ <i>dhanínah</i>		धनिषु <i>dhanínishu</i>	
V.	धनिन् <i>dhanin</i>	धनितौ <i>dhanínau</i>		धनिनः <i>dhanínah</i>	
		NEUTER.		PLURAL.	
		DUAL.			
N.A.	धनि <i>dhaní</i>	धनितौ <i>dhanínī</i>		धनीनि <i>dhanínī</i>	
V.	धनि <i>dhaní</i> or धनिन् <i>dhanín</i>				
FEM.					
SINGULAR.					
N.	धनिनी <i>dhanínī</i>				

Decline मेधाविन् *medhāvin*, wise; यशस्विन् *yaśasvin*, glorious; वाग्मिन् *vāgmin*, loquacious; कारिन् *kārin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*), follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *nāman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases ; वाँस् *váms* as the *Ānga*, उष् *ush* as the *Bha*, and वस् *vas* as the *Pada* base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s* ; (see § 173, 131.) But the fact is, that the *Pada* base is really वत् *vat*, not वस् *vas*.

Ānga, रुरुवाँस् *rurudvāms* ; *Pada*, रुरुवस् *rurudvas* ; *Bha*, रुरुदुष् *rurudush*.

MASCULINE.

SINGULAR.

DUAL.

PLURAL.

N. रुरुवान् *rurudvān*

रुरुवांसौ *rurudvānsau*

रुरुवांसः *rurudvānsaḥ*

A. रुरुवांसं *rurudvānsam*

रुरुवांसौ *rurudvānsau*

रुरुदुषः *rurudúshaḥ*

V. रुरुवन् *rurudvan*

I. रुरुदुषा *rurudúsha*

रुरुदुष्वा *rurudvábhyām*

रुरुदुभिः *rurudvábhiḥ*

D. रुरुदुषे *rurudúshe*

रुरुदुष्वा *rurudvábhyām*

रुरुदुभ्यः *rurudvábhyāḥ*

Ab. रुरुदुषः *rurudúshaḥ*

रुरुदुष्वा *rurudvábhyām*

रुरुदुभ्यः *rurudvábhyāḥ*

G. रुरुदुषः *rurudúshaḥ*

रुरुदुषोः *rurudúshoḥ*

रुरुदुषां *rurudúshām*

L. रुरुदुषि *rurudúshi*

रुरुदुषोः *rurudúshoḥ*

रुरुदुषु *rurudvātsu*

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N. रुरुवत् *rurudvát*

रुरुदुषी *rurudúshī*

रुरुवांसि *rurudvānsi*

FEM.

SINGULAR.

N. रुरुदुषी *rurudushī*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthá*, to stand, forms the fem. तस्थुषी *tasthushi*.

पेचिवान् *pechivān*, from पक् *pach*, to cook, forms the fem. पेचुषी *pechushi*.

A very common word following this declension is विद्वान् *vidvān*, wise, (for विविद्वान् *vividvān*) ; fem. विदुषी *vidúshī*.

If the root ends in इ *i* or ई *ī*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vas*. Hence from नी *nī*, निनीवान् *ninivān* ; Instr. निन्युषा *ninyushá* ; fem. निन्युषी *ninyushī*.

Decline the following participles :

PADA BASE	NOM. SING.	NOM. PLUR.	ACC. PLUR.	INSTR. PLUR.
शुश्रुवस् <i>śuśruvas</i>	शुश्रुवान् <i>śuśruvān</i>	शुश्रुवांसः <i>śuśruvānsaḥ</i>	शुश्रुवुषः <i>śuśruvushaḥ</i>	शुश्रुवभिः <i>śuśruvadbhiḥ</i>
पेचिवस् <i>pechivas</i>	पेचिवान् <i>pechivān</i>	पेचिवांसः <i>pechivānsaḥ</i>	पेचुषः <i>pechushaḥ</i>	पेचिवभिः <i>pechivadbhiḥ</i>
जग्मिवस् <i>jagmivas</i>	जग्मिवान् <i>jagmivān</i>	जग्मिवांसः <i>jagmivānsaḥ</i>	जग्मुषः <i>jagmushaḥ</i>	जग्मिवभिः <i>jagmivadbhiḥ</i>
जगन्वस्* <i>jaganvas</i>	जगन्वान् <i>jaganvān</i>	जगन्वांसः <i>jaganvānsaḥ</i>	जग्मुषः <i>jagmushaḥ</i>	जगन्वभिः <i>jaganvadbhiḥ</i>
जग्निवस् <i>jaghnivas</i>	जग्निवान् <i>jaghnivān</i>	जग्निवांसः <i>jaghnivānsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जग्निवभिः <i>jaghnivadbhiḥ</i>
जघन्वस् <i>jaghanvas</i>	जघन्वान् <i>jaghanvān</i>	जघन्वांसः <i>jaghanvānsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जघन्वभिः <i>jaghanvadbhiḥ</i>

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyāns*.

Pada and Bha base गरीयस् *gāriyas*, heavier; Aṅga base गरीयांस *gāriyāns*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयान् <i>gāriyān</i>	गरीयांसौ <i>gāriyānsau</i>	गरीयांसः <i>gāriyānsaḥ</i>
A. गरीयांसं <i>gāriyānsam</i>	गरीयांसौ <i>gāriyānsau</i>	गरीयसः <i>gāriyasah</i>
V. गरीयन् <i>gāriyan</i>		
I. गरीयसा <i>gāriyasā</i>	गरीयोभ्यां <i>gāriyobhyām</i>	गरीयोभिः <i>gāriyobhiḥ</i> , &c.
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयः <i>gāriyaḥ</i>	गरीयसी <i>gāriyasi</i>	गरीयांसि <i>gāriyānsi</i>
FEM.		
SINGULAR.		
N. गरीयसी <i>gāriyasi</i>		

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207 Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

SINGULAR.	DUAL.	PLURAL.
N.V. सुपाद् <i>supād</i>	सुपादौ <i>supādau</i>	सुपादः <i>supādah</i> (Aṅga)
A. सुपादं <i>supādam</i>	सुपादौ <i>supādau</i>	सुपदः <i>supadah</i> (Bha)
		I. सुपाभिः <i>supādbhiḥ</i> (Pada)

* म् *m* changed into न् *n* according to § 136.

The feminine is either **सुपाद्** *supād* or **सुपदी** *supadī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called **द्विपदा** *dvipadā*.

§ 208. Words ending in **वाह्** *vāh*, carrying, retain **वाह्** *vāh* as Aṅga and Pada base, but shorten it to **अह्** *ah* as Bha base. The fem. is **अही** *ahī*.

Final **ह** *h* is interchangeable with **द** *dh*, **इ** *ḍ*, **ट** *ṭ*. (See § 128; 174, 8.)

The **अ** *a* of **अह्** *ah* forms Vṛiddhi with a preceding **अ** *a* or **आ** *ā* (§ 46). Thus **विश्ववाह्** *viśvavāh*, upholder of the universe. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N.V. विश्ववाद <i>viśvavād</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्ववाहः <i>viśvavāhah</i>
A. विश्ववाहं <i>viśvavāham</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्वोहः <i>viśvauhah</i>

I. **विश्ववाहिभिः** *viśvavāhibhiḥ*

§ 209. **श्वेतवाह्** *śvetavāh* is further irregular, forming its Pada base in **वस्** *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom.Voc. **श्वेतवाः** *śvetavāḥ*; Acc. **श्वेतवाहं** *śvetavāham*; Instr. **श्वेतोहा** *śvetauhā*; Instr. Plur. **श्वेतवोभिः** *śvetavobhiḥ*, &c.; Loc. Plur. **श्वेतवःसु** *śvetavahsū*.

Some grammarians allow **श्वेतवाह्** *śvetavāh*, instead of **श्वेतोह्** *śvetauh*, in all the Bha cases (Sār. 1, 9, 14), and likewise **श्वेतवः** *śvetavah* in Voc. Sing.

§ 210. A more important compound with **वाह्** *vāh* is **अनडुह्** *anaḍuh*, an ox, (i.e. a cart-drawer.) It has three bases: 1. The Aṅga base **अनडाह्** *anaḍvāh*; 2. The Pada base **अनडुद्** *anaḍud*; 3. The Bha base **अनडुह्** *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनडान् <i>anaḍrān</i>	N. A.V. अनडाहौ <i>anaḍvāhau</i>	N. अनडाहः <i>anaḍvāhah</i>
V. अनडन् <i>anaḍran</i>	I. D. Ab. अनडुभ्यां <i>anaḍudbhyām</i>	A. अनडुहः <i>anaḍuhah</i>
A. अनडाहं <i>anaḍvāham</i>	G. L. अनडुहोः <i>anaḍuhoh</i>	I. अनडुभिः <i>anaḍudbhiḥ</i>
I. अनडुहा <i>anaḍuhā</i>		L. अनडुत्सु <i>anaḍutsu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N. A.V. अनडुद् <i>anaḍud</i>	अनडुहौ <i>anaḍuhī</i>	अनडाहि <i>anaḍvānhi</i>

The rest like the masculine.

The feminine is **अनडुही** *anaḍuhī* or **अनडाही** *anaḍvāhī* (Pāṇ. vii. 1, 98, vart.).

§ 211. **अप्** *ap*, water, is invariably plural, and makes its **अ** *a* long in the Aṅga base, and substitutes **त्** *t* for **प्** *p* before an affix beginning with **भ** *bh*.

Plural: Nom. **आपः** *āpah*, Acc. **अपः** *āpah*, Instr. **सद्भिः** *adbhiḥ*, Loc. **अप्सु** *apsū*. (Accent, Pāṇ. vi. 1, 171.)

In composition **अप्** *ap* is said to form **स्वाप्** *svāp*, Nom. Sing. masc. and fem., having good water; Acc. **स्वापं** *svāpam*; Instr. **स्वाप** *svapā*, &c. Nom. Plur. **स्वापः** *svāpah*; Acc. **स्वपः** *svapah*; Instr. **सद्भिः** *svadbhiḥ*, &c. The neuter forms the Nom. Sing. **स्वप्** *svap*; Nom. Plur. **स्वप्ति** *svāmpi* or **स्वाप्ति** *svāmpi*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Sārasvatī (3, 9, 62) gives **स्वाप्ति तडागानि** *svāmpi tadāgāni*, tanks with good water.

§ 212. पुंस् *pūṃs*, man, has three bases: 1. The Aṅga base पुमांस *pumāṃs*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस *puṃs*. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. पुमान् <i>pumān</i>	N. A. V. पुमांसौ <i>pumāṃsau</i>	N. पुमांसः <i>pumāṃsah</i>
V. पुमन् <i>puman</i>	I. D. Ab. पुभ्यां <i>pumbhyām</i>	A. पुंसः <i>puṃsāḥ</i>
A. पुमांसं <i>pumāṃsam</i>	G. L. पुंसोः <i>puṃsōḥ</i>	I. पुंभिः <i>pumbhīḥ</i>
I. पुंसा <i>puṃsā</i>		L. पुंसु <i>puṃsū</i>

The Loc. Plur. is written पुंसु *puṃsū*, not पुंशु *puṃshū* or पुंसु *pumsū* (§ 100, note). The Śārasvatī gives पुंशु *puṃshū* (i. 9, 70). Pāṇini (viii. 3, 58) says that नुं *num* only, not Anusvāra in general, does not prevent the change of स् *s* into ष *ṣh*; and therefore that change does not take place in सुहिसु *suḥinsu* and पुंसु *pumsu*. In the first, न् *n* is radical, not inserted; in the second, the Anusvāra represents an original म् *m*. Cf. Siddh.-Kaum. vol. 1. p. 186: सुहिनसु पुंस्त्रियादावनुस्वारसत्वेऽपि तस्य नुमस्यानिकत्वाभावाच्च यत्वमिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसौ *supuṃsāu*, Nom. Plur. सुपुमांसि *supumāṃsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171; 183):

Base दिव् *div*, द्यु *dyu*. (See § 219.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः <i>dyāuḥ</i>	N. A. V. दिवौ <i>dīvau</i>	N. दिवः <i>dīvaḥ</i>
A. दिवं <i>dīvam</i>	I. D. Ab. द्युभ्यां <i>dyūbhyām</i>	A. दिवः <i>dīvāḥ</i>
I. दिवा <i>divā</i>	G. L. दिवोः <i>dīvōḥ</i>	I. द्युभिः <i>dyūbhiḥ</i>
D. दिवे <i>divé</i>		D. Ab. द्युभ्यः <i>dyūbhyāḥ</i>
Ab. G. दिवः <i>dīvāḥ</i>		G. दिवो <i>dīvāḥ</i>
L. दिवि <i>dīvi</i>		L. द्युषु <i>dyūṣu</i>
V. द्यौः <i>dyāuḥ</i>		

Another base द्यौ *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyauḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवौ *sudivāu*; Plur. सुदिवि *sudivi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. vi. 1, 63.) Thus

DEFECTIVE BASE:	BASE DECLINED THROUGHOUT:
*1. असन <i>asan</i> , n. blood;	अमृन् <i>amṛiṇ</i> , n.
*2. आसन <i>āsan</i> , n. face;	आस्य <i>āsya</i> , n.
*3. उदन् <i>udan</i> , n. water;	उदक <i>udaka</i> , n.
4. दन् <i>dat</i> , m. tooth; Acc. Pl. दन्तः <i>datāḥ</i> ;	दन्त <i>danta</i> , m.

*5. दोषन् <i>doshan</i> , (m.) n. arm;	दोस् <i>dos</i> , m. n.
6. नस् <i>nas</i> , f. nose; Acc. Pl. नसः <i>nasāḥ</i> ;	नासिका <i>nāsikā</i> , f.
7. निश <i>niś</i> , f. night; Acc. Pl. निशः <i>niśāḥ</i> ;	निशा <i>niśā</i> , f.
8. पद् <i>pad</i> , m. foot; Acc. Pl. पदः <i>paddāḥ</i> ;	पाद <i>pāda</i> , m.
9. पृत् <i>pṛit</i> , f. army †; Loc. Pl. पृत्तु <i>pṛitsū</i> ;	पृत्तना <i>pṛitand</i> , f.
10. मांस <i>māns</i> , n. meat ‡;	मांस <i>mānsa</i> , n.
11. मास् <i>mās</i> , m. month ||; मासः <i>māsāḥ</i> ;	मास <i>māsa</i> , m.
*12. यकन् <i>yakan</i> , n. liver ¶;	यकृत् <i>yakṛit</i> , n.
*13. यूषन् <i>yūshan</i> , m. pea-soup;	यूष <i>yūsha</i> , m.
*14. शकन् <i>śakan</i> , n. ordure;	शकृत् <i>śakṛit</i> , n.
15. सु <i>su</i> , n. ridge;	सानु <i>sānu</i> , n.
16. हृद् <i>hṛid</i> , n. (m.); Gen. Sing. हृद् <i>hṛidāḥ</i> ;	हृदय <i>hṛidaya</i> , n.

Hence in

No. 1. N.V.A. Sing. is असृक् <i>asṛik</i> only;	but {	A. Plur. असृजि <i>asṛiñji</i> or असानि <i>asāni</i> .
N.V.A. Dual is असृजी <i>asṛijī</i> only;		I. Sing. असृजा <i>asṛijā</i> or असा <i>asā</i> .
N.V. Plur. is असृजि <i>asṛiñji</i> only;		I. Du. असृग्भ्यां <i>asṛigbhyām</i> or असभ्यां <i>asabhyām</i> .
No. 4. N.A.V. Sing. is दंतः, ^० दं, ^० त <i>dantaḥ, am, a</i> , only;	but {	A. Plur. दंतान् <i>dantān</i> or दतः <i>dataḥ</i> .
N.V. A. Dual is दंतौ <i>dantau</i> only;		I. Sing. दंतेन <i>dantena</i> or दता <i>datā</i> .
N.V. Plur. is दंताः <i>dantāḥ</i> only;		I. Dual दंताभ्यां <i>dantābhyām</i> or दद्वां <i>dadbhyām</i> .
No. 11. N.A.V. Sing. is मासः, ^० सं, ^० स <i>māsaḥ, am, a</i> , only;	but {	A. Plur. मासान् <i>māsān</i> or मासः <i>māsaḥ</i> .
N.V. A. Dual is मासौ <i>māsau</i> only;		I. Sing. मासेन <i>māsena</i> or मासा <i>māsā</i> .
N.V. Plur. is मासाः <i>māsāḥ</i> only;		I. Dual मासाभ्यां <i>māsābhyām</i> or माभ्यां <i>mābhyām</i> .
No. 13. N.A.V. Sing. is यूषः, ^० षं, ^० ष <i>yūshaḥ, am, a</i> , only;	but {	A. Plur. यूपान् <i>yūshān</i> or यूषः <i>yūshaḥ</i> .
N.A.V. Dual is यूपौ <i>yūshau</i> only;		I. Sing. यूपेण <i>yūsheṇa</i> or यूषा <i>yūshā</i> .
N.V. Plur. is यूषाः <i>yūshāḥ</i> only;		I. Du. यूषाभ्यां <i>yūshābhyām</i> or ^० षभ्यां <i>-shabhyām</i> .
		L. Sing. यूपे <i>yūshe</i> or ^० षणि <i>-shaṇi</i> or ^० णि <i>-shṇi</i> .

Grammarians differ on the exact meaning of Pāṇini's rule; and forms such as दोषणी *doshañi*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. 1. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *ā*.
2. Bases ending in derivative अ *a* and आ *ā*.

* No accent on Vibhakti. (Pāp. vi. 1, 171.)

† Siddh.-Kaum. vol. 1. p. 131.

‡ Siddh.-Kaum. vol. 1. p. 141.

|| The Śārasvatī gives all cases of मास् *mās* (1. 6, 35).

¶ Pāp. vi. 1, 63.

1. *Bases ending in any Vowels, except derivative रा a and रा à.*

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in ऐ ai and औ au.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants ऐ ai becomes रा d, while औ au remains unchanged; and that before vowels both ऐ ai and औ au become राय् áy and राव् áv.

Base रै *rai*, राय् *ráy*, m. wealth; (Accent, Pân. VI. 1, 171.) नौ *nau*, नाव् *náv*, f. ship; (Accent, Pân. VI. 1, 168.)

SINGULAR.		DUAL.		PLURAL.	
N.V.	रा: <i>râ-h</i> नौ: <i>naú-h</i>	}	रायौ <i>ráy-au</i> नावौ <i>náv-au</i>	राय: <i>ráy-ah</i>	नाव: <i>náv-ah</i>
A.	रायं <i>ráy-am</i> नावं <i>náv-am</i>			राय: <i>ráy-áh *</i>	नाव: <i>náv-ah</i>
I.	राया <i>ráy-d</i> नावा <i>náv-d</i>	}	राभ्यां <i>râ-bhyám</i> नौभ्यां <i>nau-bhyám</i>	राभि: <i>râ-bhîh</i>	नौभि: <i>nau-bhîh</i>
D.	राये <i>ráy-é</i> नावे <i>náv-é</i>			}	राभ्य: <i>râ-bhyáh</i> नौभ्य: <i>nau-bhyáh</i>
Ab.	राव: <i>ráy-áh</i> नाव: <i>náv-áh</i>				
G.	}	}	रायो: <i>ráy-oh</i> नायो: <i>náv-oh</i>	रायां <i>ráy-ám</i>	नावां <i>náv-ám</i>
L.	रायि <i>ráy-i</i> नावि <i>náv-i</i>			रासु <i>râ-sú</i>	नौषु <i>nau-shú</i>

Decline गौ: *glauh*, m. the moon.

Bases in औ o.

§ 218. The only noun of importance is गो *go*, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pân. VI. 1, 182.)

SINGULAR.		DUAL.		PLURAL.	
N.V.	गौ: <i>gau-h</i>	}	गावौ <i>gáv-au</i>	गाव: <i>gáv-ah</i>	
A.	गां <i>gâ-m</i>			गा: <i>gâ-h</i>	
I.	गवा <i>gáv-d</i>	}	गोभ्यां <i>gô-bhyám</i>	गोभि: <i>gô-bhîh</i>	
D.	गवे <i>gáv-e</i>			}	गोभ्य: <i>gô-bhyah</i>
Ab.	गो: <i>gô-h</i>				
G.	}	}	गयो: <i>gáv-oh</i>	गवां <i>gáv-ám</i>	
L.	गवि <i>gáv-i</i>			गोषु <i>gô-shu</i>	

* In the Veda the Acc. Plur. of रै *rai* occurs both as *ráyah* (Rv. I. 68, 5; 98, 3; VII. 34, 22; VIII. 52, 10; x. 140, 4) and *ráyáh* (Rv. I. 113, 4; III. 2, 15).

If bases in **ऐ ai**, **ओ o**, **औ au** are to be declined as neuters at the end of compounds, they shorten **ऐ ai** to **इ i**, and **ओ o** and **औ au** to **उ u**, and are then declined like neuters in **इ i** and **उ u**. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. **सुरिणा suriṇā** or **सुराया surāyā**; but only **सुनुना sununā**.

§ 219. **द्यो dyo**, fem. heaven, is declined like **गो go**. It coincides in the Nom. and Voc. Sing. with **दिव् div**, sky, but differs from it in all other cases. (§ 213.)

	SINGULAR.	DUAL.	PLURAL.
N.	द्यौः <i>dyāuḥ</i>	} द्यावौ <i>dyāvac</i>	द्यावः <i>dyāvah</i>
A.	द्यां <i>dyām</i> *		द्याः <i>dyāḥ</i> *
I.	द्यावा <i>dyāvā</i>	} द्यौभ्यां <i>dyōbhyaṁ</i>	द्यौभिः <i>dyōbhiḥ</i>
D.	द्यवे <i>dyāve</i>		} द्यौभ्यः <i>dyōbhyaḥ</i>
Ab.	द्योः <i>dyōḥ</i>			द्यावं dyāvān
G.	द्यावं <i>dyāvān</i>		} द्यवोः <i>dyāvoh</i>	द्योषु dyōshu
L.	द्यवि <i>dyāvi</i>		
V.	द्यौः <i>dyāuḥ</i>		

Forms of **dyu** which occur in the Rig-veda :

Sing. N. **द्यावः**; A. **दिवाम्**, *dyām*; I. **दिवद्** (*dīvā*, by day); D. **दिवे**; G. **दिवीह**, *dyōḥ*; L. **दिवी**, *dyāvi*; V. **द्यावस** (Rv. vi. 51, 5). Plur. N. **द्यावह**; A. **द्यौन**; I. **द्यौभिः**. Dual N. **द्यावौ**.

Being used at the end of a compound **द्यो dyo** forms its neuter base as **द्यु dyu**; e.g. **प्रद्यु pradyu**, eminently celestial, Dual **प्रद्युनी pradyunī**, Plur. **प्रद्यूनि pradyūni** (Siddh.-Kaum. vol. 1: pp. 144, 145); while from **दिव् div** the neuter adjective was, as we saw, **सुद्यु sudyu**, having a good sky, Dual **सुदीवि sudirī**, Plur. **सुदीवि sudirī** (Colebr. pp. 67, 73). **प्रद्यु pradyu**, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. 1. p. 145).

Note—There are no real nouns ending in **ए e**, though grammarians imagine such words as **एः eḥ**, the sun, **उद्यदेः udyadeḥ**, the rising sun; Nom. Dual **उद्यदयौ udyadayau**, Nom. Plur. **उद्यदयः udyadayah**.

Bases in **ई i** and **ऊ u**.

1. Monosyllabic Bases in **ई i** and **ऊ u**, being both Masculine and Feminine

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like **धी dhī**, thinking, **क्री kṛī**, buying, **लू लू**, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final **ई i** and **ऊ u** into **इ i** and **उ u**, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

they may either change ई and ऊ into इय^{iy} and उर^{ur}, or into य^y and र^r. They change it

1. Into इय^{iy} and उर^{ur}:

a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनीः *paramanīh*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नीः *nīh* is treated as a noun, and seems to have lost its verbal character. शुद्धधीः *śuddhadhīh*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *śuddhadhiyam*; कुधीः *kudhīh*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sār.)

b. If ई and ऊ are preceded by two radical initial consonants. जलक्रीः *jalakrīh*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुखीः *sukhīh*, well faring, Acc. Sing. सुखियं *sukhiyam*. (Siddh.-Kaum. vol. 1. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. vi. 4, 82.)

2. Into य^y and र^r, under all other circumstances, i.e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः *grāmaṇīh*, leader of a village, Acc. Sing. ग्रामयं *grāmanyam*; here ग्राम *grāma* is not the predicate of नीः *nīh*, but is governed by नीः *nīh*, which retains so far its verbal character. प्रधीः *pradhīh*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhiyam*; here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature. उन्नीः *unnīh*, leading out, Acc. Sing. उन्यं *unnyam*; here उद् *ud* is a preposition belonging to नी *nī*. Though ई is preceded by two consonants, one only belongs to the root. शुद्धधीः *śuddhadhīh* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धधं *śuddhadham*, and thus be distinguished from शुद्धधीः *śuddhadhīh* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. 1. p. 119), which both have शुद्धधियं *śuddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई and ऊ either into इय^{iy} and उर^{ur}, or into य^y and र^r, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धीः *dhih*, a thinker), or in such compounds as a noun admits of (सुधीः *sudhīh**, a good thinker; शुद्धधीः *śuddhadhīh*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधीः *pradhīh*, providens) or by a noun which was governed by them. The nouns in which ई and ऊ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhū*. Thus भू *bhū* becomes भुव^{bhu} before vowels, whether it be verbal or nominal. (Pāṇ. vi. 4, 85.) Ex. स्वयंभूः *svayambhūh*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sār. 1. 6, 61. Siddh.-Kaum. vol. 1. p. 119.) Not, however, in वर्षाभूः *varśābhūh*, frog, Acc. Sing. वर्षाभ्वं *varśābhvam* (Pāṇ. vi. 4, 84), and in some other compounds, such as कारभूः *karabhūh* or कारभूः *kārabhūh*, nail, पुनर्भूः *punarbhūh*, re-born, दृग्भूः *dṛinbhūh*, thunder-bolt. (Pāṇ. vi. 4, 84, vārt.)

* सुधीः *sudhīh* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *sudhiyam*, &c., as if it were a Karmadhāraya compound. (Pāṇ. vi. 4, 85.)

2. Polysyllabic Bases in ई i and ऊ ū.

§ 222. Polysyllabic bases in ई i and ऊ ū being both masculine and feminine, such as **पपीः** *papīḥ*, protector, the sun, **ययीः** *yayīḥ*, road, and **नृनृः** *nṛitūḥ*, dancer, are declined like the verbal compounds **प्रधीः** *pradhīḥ* and **वृक्षलूः** *vṛikshalūḥ*, except that

1. they form the Acc. Sing. in ई *īm* and ऊ *ūm*;
2. they form the Acc. Plur. in ईन् *in* and ऊन् *ūn*.

Remember also, that those in ई i form the Loc. Sing. in ई *i*, not in यि *yi*.

वातप्रमीः *vātupramīḥ*, antelope, may be declined like **पपीः** *papīḥ*; but if derived by कृप् *kvip*, it may entirely follow the verbal **प्रधीः** *pradhīḥ* (Siddh.-Kaum. vol. 1. p. 116). The same applies to nouns like **सुतोः** *sutūḥ*, wishing for a son; **सुखीः** *sukhīḥ*, wishing for pleasure. They follow the verbal **प्रधीः** *pradhīḥ* throughout, but they have their Gen. and Abl. Sing. in उः *uḥ*; **सुसुः** *sutyuḥ* (Siddh.-Kaum. vol. 1. p. 120). If the final long ई i is preceded by two consonants, it is changed before vowels into इय *iy*. Ex. **शुष्कीः** *śuṣhkīḥ*, शुष्कियौ *śuṣhkiyau*, &c.

Monosyllabic, unasc. and fem.	thinking. SINGULAR.	The same, at the end of compounds, used as a noun, unasc. and fem.	a pure thinker. SINGULAR.	The same, at the end of compounds, used as a noun, unasc. and fem.	water-buyer. SINGULAR.	The same, in composition with prepositions, unasc. and fem.	high-thinking. SINGULAR.	The same, in composition with a governed noun, unasc. and fem.	village-leader. SINGULAR.	sun. SINGULAR.	Poly syllabic, unasc. and fem.
N. धीः <i>dhiḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	जलक्रीः <i>jalakrīḥ</i>	जलक्रीः <i>jalakrīḥ</i>	प्रधीः <i>pradhīḥ</i>	ग्रामणीः <i>grāmanīḥ</i>	ग्रामणीः <i>grāmanīḥ</i>	ग्रामणीः <i>grāmanīḥ</i>	पवीः <i>pavīḥ</i>	पवीः <i>pavīḥ</i>
A. धियं <i>dhiyam</i>	शुद्धधियं <i>śuddhadihyam</i>	शुद्धधियं <i>śuddhadihyam</i>	शुद्धधियं <i>śuddhadihyam</i>	जलक्रियं <i>jalakriyam</i>	जलक्रियं <i>jalakriyam</i>	प्रथं <i>prathyam</i>	ग्रामस्थं <i>grāmanīyam</i>	ग्रामस्थं <i>grāmanīyam</i>	ग्रामस्थं <i>grāmanīyam</i>	पवीं <i>pavīm</i>	पवीं <i>pavīm</i>
I. धिया <i>dhiyā</i>	शुद्धधिया <i>śuddhadihyā</i>	शुद्धधिया <i>śuddhadihyā</i>	शुद्धधिया <i>śuddhadihyā</i>	जलक्रिया <i>jalakriyā</i>	जलक्रिया <i>jalakriyā</i>	प्रथा <i>prathya</i>	ग्रामस्था <i>grāmanīyā</i>	ग्रामस्था <i>grāmanīyā</i>	ग्रामस्था <i>grāmanīyā</i>	पवीं <i>pavīm</i>	पवीं <i>pavīm</i>
D. धिये <i>dhiye</i>	शुद्धधिये <i>śuddhadihye</i>	शुद्धधिये <i>śuddhadihye</i>	शुद्धधिये <i>śuddhadihye</i>	जलक्रिये <i>jalakriye</i>	जलक्रिये <i>jalakriye</i>	प्रथे <i>prathye</i>	ग्रामस्थे <i>grāmanīye</i>	ग्रामस्थे <i>grāmanīye</i>	ग्रामस्थे <i>grāmanīye</i>	पवीं <i>pavīm</i>	पवीं <i>pavīm</i>
Ab. G. धियः <i>dhiyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	प्रथः <i>prathyaḥ</i>	ग्रामस्थः <i>grāmanīyaḥ</i>	ग्रामस्थः <i>grāmanīyaḥ</i>	ग्रामस्थः <i>grāmanīyaḥ</i>	पवीः <i>pavīḥ</i>	पवीः <i>pavīḥ</i>
L. धियि <i>dhiyi</i>	शुद्धधियि <i>śuddhadihyi</i>	शुद्धधियि <i>śuddhadihyi</i>	शुद्धधियि <i>śuddhadihyi</i>	जलक्रियि <i>jalakriyi</i>	जलक्रियि <i>jalakriyi</i>	प्रथि <i>prathyi</i>	ग्रामस्थी <i>grāmanīyā</i>	ग्रामस्थी <i>grāmanīyā</i>	ग्रामस्थी <i>grāmanīyā</i>	पवीः <i>pavīḥ</i>	पवीः <i>pavīḥ</i>
V. धीः <i>dhiḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	जलक्रीः <i>jalakrīḥ</i>	जलक्रीः <i>jalakrīḥ</i>	प्रधीः <i>pradhīḥ</i>	ग्रामणीः <i>grāmanīḥ</i>	ग्रामणीः <i>grāmanīḥ</i>	ग्रामणीः <i>grāmanīḥ</i>	पवीः <i>pavīḥ</i>	पवीः <i>pavīḥ</i>
N.A.V. धियौ <i>dhiyau</i>	शुद्धधियौ <i>śuddhadihyau</i>	शुद्धधियौ <i>śuddhadihyau</i>	शुद्धधियौ <i>śuddhadihyau</i>	जलक्रियौ <i>jalakriyau</i>	जलक्रियौ <i>jalakriyau</i>	प्रथौ <i>prathiyau</i>	ग्रामस्थौ <i>grāmanīyau</i>	ग्रामस्थौ <i>grāmanīyau</i>	ग्रामस्थौ <i>grāmanīyau</i>	पवीः <i>pavīḥ</i>	पवीः <i>pavīḥ</i>
I.D.Ab. धीभ्यं <i>dhibhyām</i>	शुद्धधीभ्यं <i>śuddhadhībhyām</i>	शुद्धधीभ्यं <i>śuddhadhībhyām</i>	शुद्धधीभ्यं <i>śuddhadhībhyām</i>	जलक्रीभ्यं <i>jalakrībhyām</i>	जलक्रीभ्यं <i>jalakrībhyām</i>	प्रधीभ्यः <i>pradhībhyām</i>	ग्रामणीभ्यं <i>grāmanībhyām</i>	ग्रामणीभ्यं <i>grāmanībhyām</i>	ग्रामणीभ्यं <i>grāmanībhyām</i>	पवीभ्यः <i>pavībhyām</i>	पवीभ्यः <i>pavībhyām</i>
G.L. धियोः <i>dhiyoḥ</i>	शुद्धधीयोः <i>śuddhadhīyoḥ</i>	शुद्धधीयोः <i>śuddhadhīyoḥ</i>	शुद्धधीयोः <i>śuddhadhīyoḥ</i>	जलक्रीयोः <i>jalakriyoḥ</i>	जलक्रीयोः <i>jalakriyoḥ</i>	प्रथो <i>prathyoḥ</i>	ग्रामस्थोः <i>grāmanīyoḥ</i>	ग्रामस्थोः <i>grāmanīyoḥ</i>	ग्रामस्थोः <i>grāmanīyoḥ</i>	पवीभ्यः <i>pavībhyām</i>	पवीभ्यः <i>pavībhyām</i>
N. धियः <i>dhiyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	प्रथः <i>prathyaḥ</i>	ग्रामस्थः <i>grāmanīyaḥ</i>	ग्रामस्थः <i>grāmanīyaḥ</i>	ग्रामस्थः <i>grāmanīyaḥ</i>	पवीः <i>pavīḥ</i>	पवीः <i>pavīḥ</i>
A. धियः <i>dhiyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	प्रथः <i>prathyaḥ</i>	ग्रामस्थः <i>grāmanīyaḥ</i>	ग्रामस्थः <i>grāmanīyaḥ</i>	ग्रामस्थः <i>grāmanīyaḥ</i>	पवीः <i>pavīḥ</i>	पवीः <i>pavīḥ</i>
I. धीभिः <i>dhibhiḥ</i>	शुद्धधीभिः <i>śuddhadhībhiḥ</i>	शुद्धधीभिः <i>śuddhadhībhiḥ</i>	शुद्धधीभिः <i>śuddhadhībhiḥ</i>	जलक्रीभिः <i>jalakrībhiḥ</i>	जलक्रीभिः <i>jalakrībhiḥ</i>	प्रधीभिः <i>pradhībhiḥ</i>	ग्रामणीभिः <i>grāmanībhiḥ</i>	ग्रामणीभिः <i>grāmanībhiḥ</i>	ग्रामणीभिः <i>grāmanībhiḥ</i>	पवीभिः <i>pavībhiḥ</i>	पवीभिः <i>pavībhiḥ</i>
D.Ab. धीभ्यः <i>dhibhyaḥ</i>	शुद्धधीभ्यः <i>śuddhadhībhyāḥ</i>	शुद्धधीभ्यः <i>śuddhadhībhyāḥ</i>	शुद्धधीभ्यः <i>śuddhadhībhyāḥ</i>	जलक्रीभ्यः <i>jalakrībhyāḥ</i>	जलक्रीभ्यः <i>jalakrībhyāḥ</i>	प्रधीभ्यः <i>pradhībhyāḥ</i>	ग्रामणीभ्यः <i>grāmanībhyāḥ</i>	ग्रामणीभ्यः <i>grāmanībhyāḥ</i>	ग्रामणीभ्यः <i>grāmanībhyāḥ</i>	पवीभ्यः <i>pavībhyām</i>	पवीभ्यः <i>pavībhyām</i>
G. धियां <i>dhiyām</i>	शुद्धधियां <i>śuddhadihyām</i>	शुद्धधियां <i>śuddhadihyām</i>	शुद्धधियां <i>śuddhadihyām</i>	जलक्रियां <i>jalakriyām</i>	जलक्रियां <i>jalakriyām</i>	प्रथं <i>prathyam</i>	ग्रामस्थं <i>grāmanīyam</i>	ग्रामस्थं <i>grāmanīyam</i>	ग्रामस्थं <i>grāmanīyam</i>	पवीं <i>pavīm</i>	पवीं <i>pavīm</i>
L. धीशु <i>dhiḥ</i>	शुद्धधीशु <i>śuddhadhīḥ</i>	शुद्धधीशु <i>śuddhadhīḥ</i>	शुद्धधीशु <i>śuddhadhīḥ</i>	जलक्रीशु <i>jalakrīḥ</i>	जलक्रीशु <i>jalakrīḥ</i>	प्रधीशु <i>pradhīḥ</i>	ग्रामणीशु <i>grāmanīḥ</i>	ग्रामणीशु <i>grāmanīḥ</i>	ग्रामणीशु <i>grāmanīḥ</i>	पवीशु <i>pavīḥ</i>	पवीशु <i>pavīḥ</i>

* Words ending in नी *nī* at, leader, form their Loc. Sing. in श्री *śrī* *ām*. (Sār.)
 or श्री *śrī* *ndm*. (Sār. i. 6, 62.) + Or ग्रामस्थीनां *grāmanīnām*. Words of the Senāni class take श्री *śrī* *ām*.
 It does not take नो *nō* *nām*. (Sādha. Kaum. vol. i. p. 116.)
 + पवीः *pavīḥ*, at the end of a fem. comp.; Rājāvali. p. 9 b.

Monosyllabic, masc. and fem.	cutter. SINGULAR.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with initial dative case, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
N. लूः लूह	best cutter. SINGULAR.		dice-player. SINGULAR.	cutting asunder. SINGULAR.	corn-cutter. SINGULAR.	dancer. SINGULAR.
A. लुवं लुवम्	परमलूचं paramalūch		कटमुचं katapmuc	चिल्लं riliḥ	यवल्लं yavalāḥ	नृत्तं nṛitāḥ
I. लुवा लुव	परमलुचं paramalūch		कटमुवा katapmuvā	चिल्लं riliḥ	यवल्लं yavalāḥ	नृत्तं nṛitām
D. लुवे लुवे	परमलुचं paramalūch		कटमुवे katapmuvē	चिल्लं riliḥ	यवल्लं yavalāḥ	नृत्तं nṛitvā
Ab. G. लुवः लुवः	परमलुचं paramalūch		कटमुवः katapmuvah	चिल्लं riliḥ	यवल्लं yavalāḥ	नृत्तं nṛitvāḥ
L. लुवि लुवि	परमलुचि paramalūchi		कटमुचि katapmuchi	चिल्लं riliḥ	यवल्लं yavalāḥ	नृत्ति नृति
V. लूः लूह	परमलूचं paramalūch		कटमुचं katapmuc	चिल्लं riliḥ	यवल्लं yavalāḥ	नृत्तं nṛitāḥ
N. A. V. लुवां लुवा	परमलुचौ paramalūchau		कटमुचौ katapmuc	चिल्लौ riliḥ	यवल्लौ yavalāu	नृत्तौ nṛitau
I. D. Ab. लूभ्यां लूभ्याम्	परमलूच्यं paramalūchyam		कटमुच्यं katapmuc	चिल्लूभ्यां riliḥ	यवल्लूभ्यां yavalāḥ	नृत्तूभ्यां nṛitūḥ
G. L. लुवोः लुवोः	परमलुचोः paramalūchoḥ		कटमुचोः katapmuc	चिल्लोः riliḥ	यवल्लोः yavalāḥ	नृत्तोः nṛitoh
N. लुवः लुवः	परमलुचः paramalūch		कटमुचः katapmuc	चिल्लः riliḥ	यवल्लः yavalāḥ	नृत्तः nṛitah
A. लुवः लुवः	परमलुचः paramalūch		कटमुचः katapmuc	चिल्लः riliḥ	यवल्लः yavalāḥ	नृत्तः nṛitah
I. लूभिः लूभिः	परमलूभिः paramalūbhiḥ		कटमुभिः katapmubhiḥ	चिल्लभिः riliḥ	यवल्लभिः yavalāḥ	नृत्तभिः nṛitūḥ
D. Ab. लूभ्यः लूभ्यः	परमलूभ्यः paramalūbhyah		कटमुभ्यः katapmubhyah	चिल्लूभ्यः riliḥ	यवल्लूभ्यः yavalāḥ	नृत्तूभ्यः nṛitūḥ
G. लुवां लुवां	परमलुवां paramaluvām		कटमुवां katapmuvām	चिल्लां riliḥ	यवल्लां yavalāḥ	नृत्तां nṛitām
L. लुमु लुशु	परमलुमु paramalūshu		कटमुमु katapmumu	चिल्लुमु riliḥ	यवल्लुमु yavalāshu	नृत्तु nṛitāshu

* The Sār. gives also यवल्लूनां yavalāṇām.

+ नृत्तः nṛitāḥ, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्थे स्त्रियै *grāmanye striyai*, खलप्रे स्त्रियै *khalapre striyai* (Kāśikā 1. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e.g. प्रधीः *pradhīḥ*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मीः *lakṣmīḥ*, except in the Acc. Sing. and Plur., where they take अम् *am* and अः *aḥ*; प्रध्यं *pradhyam*, प्रध्यः *pradhyah*, not प्रधीं *pradhīm* or प्रधीः *pradhīḥ* (Siddh.-Kaum. vol. I. p. 136). A similar argument is applied to पुनर्भूः *punarbhūḥ*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भू *he punarbhū* (Siddh.-Kaum. vol. I. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM. SINGULAR.		FEM. ONLY. SINGULAR.
N.	प्रधीः <i>pradhīḥ</i>	प्रधीः <i>pradhīḥ</i>
A.	प्रध्यं <i>pradhyam</i>	प्रध्यं <i>pradhyam</i>
I.	प्रध्या <i>pradhyā</i>	प्रध्या <i>pradhyā</i>
D.	प्रध्ये <i>pradhye</i>	or प्रध्यै <i>pradhyai</i>
Ab.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāḥ</i>
G.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāḥ</i>
L.	प्रध्यि <i>pradhyi</i>	or प्रध्यां <i>pradhyām</i>
V.	प्रधीः <i>pradhīḥ</i>	or प्रधि <i>pradhī</i>
DUAL.		DUAL.
N. A. V.	प्रध्यौ <i>pradhyau</i>	प्रध्यौ <i>pradhyau</i>
I. D. Ab.	प्रधीभ्यां <i>pradhībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>
G. L.	प्रध्योः <i>pradhyoh</i>	प्रध्योः <i>pradhyoh</i>
PLURAL.		PLURAL.
N.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>
A.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>
I.	प्रधीभिः <i>pradhībhiḥ</i>	प्रधीभिः <i>pradhībhiḥ</i>
D. Ab.	प्रधीभ्यः <i>pradhībhyah</i>	प्रधीभ्यः <i>pradhībhyah</i>
G.	प्रध्यां <i>pradhyām</i>	or प्रधीनां <i>pradhīnām</i>
L.	प्रधीषु <i>pradhīṣhu</i>	प्रधीषु <i>pradhīṣhu</i>

1. Monosyllabic Bases in ई *ī* and ऊ *ū*, being Feminine only.

§ 224. Bases like धी *dhi*, intellect, श्री *śrī*, happiness, ह्री *hri*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई *ī* and ऊ *ū*, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आः *āḥ*, आः *āḥ*, अम् *am*, and नाम *nām*.

Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
thought. SINGULAR.		earth. SINGULAR.	
N. धीः <i>dhiḥ</i>		भूः <i>bhūḥ</i>	
A. धियं <i>dhiyam</i>		भुवं <i>bhuvam</i>	
I. धिया <i>dhiyā</i>		भुवा <i>bhuvā</i>	
D. धिये <i>dhiyē</i>	धिये <i>dhiyaī</i>	भुवे <i>bhuvē</i>	भुवे <i>bhuvaī</i>
Ab. धियः <i>dhiyāḥ</i>	धियाः <i>dhiyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
G. धियः <i>dhiyāḥ</i>	धियाः <i>dhiyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
L. धियि <i>dhiyī</i>	धियां <i>dhiyām</i>	भुवि <i>bhuvī</i>	भुवां <i>bhuvām</i>
V. धीः <i>dhiḥ</i>		भूः <i>bhūḥ</i>	
DUAL.		DUAL.	
N.A.V. धियो <i>dhiyan</i>		भुवौ <i>bhuvau</i>	
I.D.Ab. धीभ्यां <i>dhibhyām</i>		भूभ्यां <i>bhūbhyām</i>	
G.L. धियोः <i>dhiyōḥ</i>		भुवोः <i>bhuvōḥ</i>	
PLURAL.		PLURAL.	
N. धियः <i>dhiyāḥ</i>		भुवः <i>bhuvāḥ</i>	
A. धियः <i>dhiyāḥ</i>		भुवः <i>bhuvāḥ</i>	
I. धीभिः <i>dhibhīḥ</i>		भूभिः <i>bhūbhīḥ</i>	
D.Ab. धीभ्यः <i>dhibhyāḥ</i>		भूभ्यः <i>bhūbhyāḥ</i>	
G. धियां <i>dhiyām</i>	धीनां <i>dhinām</i>	भुवां <i>bhuvām</i>	भूनां <i>bhūnām</i>
L. धीषु <i>dhiṣhū</i>		भूषु <i>bhūṣhū</i>	

2. *Polysyllabic Bases in ई ī and ऊ ū, being Feminine only.*

§ 225. (1) These bases always take the full feminine terminations.

(2) They change their final ई ī and ऊ ū into य y and व v before terminations beginning with vowels.

(3) They take म m and स s as the terminations of the Acc. Sing. and Plural

(4) They shorten their final ई ī and ऊ ū in the Vocative Singular.

(5) Remember that most nouns in ई ī have no स s in the Nom. Sing., while those in ऊ ū have it.

Note—Some nouns in ई ī take स s in the Nom. Sing.: अरीः *arīḥ*, not desiring (applied to women); लक्ष्मीः *lakṣmīḥ*, goddess of prosperity; तरीः *tarīḥ*, boat; तंत्रीः *tantrīḥ*, lute.

Versus memorialis: अवीलक्ष्मीतरीतंत्रीधीहीनीशामुदाहृतः समानामेव शब्दानां मिलोपो न कदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

Base वधू *vadhū* and वध्य *vadhy*.

SINGULAR.
FEM.

SINGULAR.
FEM.

N. नदी *nadī*

N. वधूः *vadhū-ḥ*

A. नदीं *nadī-m*

A. वधूं *vadhū-m*

I. नद्या *nady-ā*

I. वध्या *vadhy-ā*

- D. नद्यै *nady-ai*
 Ab. नद्याः *nady-āḥ*
 G. नद्याः *nady-āḥ*
 L. नद्यां *nady-ām*
 V. नदि *nādi*

- D. वध्वै *vadhv-ai*
 Ab. वध्वाः *vadhv-āḥ*
 G. वध्वाः *vadhv-āḥ*
 L. वध्वां *vadhv-ām*
 V. वधु *vādhu*

DUAL.

- N. A. V. नद्यौ *nady-au*
 I. D. Ab. नदीभ्यां *nadī-bhyām*
 G. L. नद्योः *nady-ōḥ*

DUAL.

- N. A. V. वध्वौ *vadhv-au*
 I. D. Ab. वधूभ्यां *vadhū-bhyām*
 G. L. वध्वोः *vadhv-ōḥ*

PLURAL.

- N. V. नद्यः *nady-āḥ*
 A. नदीः *nadī-ḥ*
 I. नदीभिः *nadī-bhiḥ*
 D. नदीभ्यः *nadī-bhyaḥ*
 Ab. नदीभ्यः *nadī-bhyaḥ*
 G. नदीनां *nadī-nām*
 L. नदीषु *nadī-shu*

PLURAL.

- N. V. वध्वः *vadhv-āḥ*
 A. वधूः *vadhū-ḥ*
 I. वधूभिः *vadhū-bhiḥ*
 D. वधूभ्यः *vadhū-bhyaḥ*
 Ab. वधूभ्यः *vadhū-bhyaḥ*
 G. वधूनां *vadhū-nām*
 L. वधूषु *vadhū-shu*

Compounds ending in Monosyllabic Feminine Bases in ई and ऊ.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई or ऊ, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem. * if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधुः *subhruḥ*, masc. and fem. having a good brow, is declined exactly like धूः *bhrūḥ*†, without

* The following rule is taken from the Siddh.-Kaum. vol. 1, p. 130. If धीः *dhīḥ* stands at the end of the Karmadhāraya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmiḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take *am* and *ah*. The difference, therefore, would be the substitution of *y* for *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in ई, these being the only points of difference between the declension of लक्ष्मीः *lakshmiḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudi, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुधु *subhru* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वसि हे सुधु *hā pitah kvāsi he subhru*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (See Siddh.-Kaum. vol. 1, p. 137.)

excluding the fuller terminations (ऐ *ai*, आः *āḥ*, आं *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, अः *aḥ*, अं *am*, इ *i*, ईं *īm*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *ī* or ऊ *ū* of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
good-thoughted. SINGULAR.	SINGULAR.	SINGULAR.
N. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i>
A. सुधियं <i>sudhiyam</i>		सुधि <i>sudhi</i>
I. सुधिया <i>sudhiyā</i>		or सुधिना <i>sudhinā</i>
D. सुधिये <i>sudhiye</i>	सुधिये <i>sudhiyai</i>	or सुधिने <i>sudhine</i>
Ab. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhinah</i>
G. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhinah</i>
L. सुधियि <i>sudhiyi</i>	सुधियां <i>sudhiyām</i>	or सुधिनि <i>sudhini</i>
V. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i> or सुधे <i>sudhe</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुधियो <i>sudhiyau</i>		सुधिनी <i>sudhinī</i>
I. D. Ab. सुधीभ्यां <i>sudhībhyām</i>		or सुधीभ्यां <i>sudhībhyām</i>
G. L. सुधियोः <i>sudhiyoh</i>		or सुधिनीः <i>sudhinoh</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhinī</i>
A. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhinī</i>
I. सुधीभिः <i>sudhībhiḥ</i>		or सुधीभिः <i>sudhībhiḥ</i>
D. सुधीभ्यः <i>sudhībhyah</i>		or सुधीभ्यः <i>sudhībhyah</i>
Ab. सुधीभ्यः <i>sudhībhyah</i>		or सुधीभ्यः <i>sudhībhyah</i>
G. सुधियां <i>sudhiyām</i>	सुधीनां <i>sudhinām</i>	or सुधीनां <i>sudhinām</i>
L. सुधीषु <i>sudhīshu</i>		or सुधीषु <i>sudhīshu</i>

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nadītra* throughout (Siddh.-Kaum. vol. I. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. I. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neutra, except Nom. Acc. Voc.
with beautiful brows. SINGULAR.	SINGULAR.	SINGULAR.
N. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i>
A. सुभ्रुवं <i>subhruvam</i>		सुभ्रु <i>subhru</i>
I. सुभ्रुवा <i>subhruvā</i>		or सुभ्रुणा <i>subhruṇā</i>
D. सुभ्रुवे <i>subhruve</i>	सुभ्रुवै <i>subhruvai</i>	or सुभ्रुणे <i>subhruṇe</i>
Ab. सुभ्रुवः <i>subhruvaḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
G. सुभ्रुवः <i>subhruvaḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
L. सुभ्रुवि <i>subhruvi</i>	सुभ्रुवां <i>subhruvām</i>	or सुभ्रुणि <i>subhruṇi</i>
V. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i> or ओ-भ्रु <i>o-bhru</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुभ्रुवौ <i>subhruvau</i>		सुभ्रुणी <i>subhruṇi</i>
I. D. Ab. सुभ्रुभ्यां <i>subhrūbhyām</i>		or सुभ्रुभ्यां <i>subhrubhyām</i>
G. L. सुभ्रुवोः <i>subhruvoḥ</i>		or सुभ्रुणोः <i>subhruṇoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुभ्रुवः <i>subhruvaḥ</i>		सुभ्रुणि <i>subhruṇi</i>
A. सुभ्रुवः <i>subhruvaḥ</i>		सुभ्रुणि <i>subhruṇi</i>
I. सुभ्रुभिः <i>subhrūbhiḥ</i>		or सुभ्रुभिः <i>subhrubhiḥ</i>
D. सुभ्रुभ्यः <i>subhrūbhyāḥ</i>		or सुभ्रुभ्यः <i>subhrubhyāḥ</i>
Ab. सुभ्रुभ्यः <i>subhrūbhyāḥ</i>		or सुभ्रुभ्यः <i>subhrubhyāḥ</i>
G. सुभ्रुवां <i>subhruvām</i>	सुभ्रुणां <i>subhruṇām</i>	or सुभ्रुणां <i>subhruṇām</i>
L. सुभ्रुषु <i>subhrūshu</i>		or सुभ्रुषु <i>subhrushu</i>

Compounds ending in Polysyllabic Feminine Bases in ई and ऊ ८.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine :

SINGULAR.	DUAL.	PLURAL.
N. बहुश्रेयसी <i>bahuśreyasī</i> *	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyaḥ</i>
A. बहुश्रेयसीं <i>bahuśreyasīm</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयसीन् <i>bahuśreyasīn</i>
I. बहुश्रेयस्या <i>bahuśreyasyā</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyāḥ</i>	बहुश्रेयसीभिः <i>bahuśreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahuśreyasyai</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyāḥ</i>	बहुश्रेयसीभ्यः <i>bahuśreyasībhyāḥ</i>
Ab. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyāḥ</i>	बहुश्रेयसीभ्यः <i>bahuśreyasībhyāḥ</i>
G. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयस्योः <i>bahuśreyasyoḥ</i>	बहुश्रेयसीनां <i>bahuśreyasīnām</i>
L. बहुश्रेयस्यां <i>bahuśreyasyām</i>	बहुश्रेयस्योः <i>bahuśreyasyoḥ</i>	बहुश्रेयसीषु <i>bahuśreyasīṣu</i>
V. बहुश्रेयसि <i>bahuśreyasi</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyaḥ</i>

* From लक्ष्मीः *lakṣmīḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atīlakṣmīḥ*.

SINGULAR.	DUAL.	PLURAL.
N. अतिचमूः <i>atichamūḥ</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvaḥ</i>
A. अतिचमू <i>atichamūm</i>	अतिचम्वौ <i>atichamvau</i>	अतिचमून् <i>atichamūn</i>
I. अतिचम्व्या <i>atichamvā</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभिः <i>atichamūbhiḥ</i>
D. अतिचम्वे <i>atichamvai</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyāḥ</i>
Ab. अतिचम्व्याः <i>atichamvāḥ</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyāḥ</i>
G. अतिचम्व्याः <i>atichamvāḥ</i>	अतिचम्व्योः <i>atichamvōḥ</i>	अतिचमूनां <i>atichamūnām</i>
L. अतिचम्व्यां <i>atichamvām</i>	अतिचम्व्योः <i>atichamvōḥ</i>	अतिचमूषु <i>atichamūshu</i>
V. अतिचमु <i>atichamu</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvaḥ</i> *

Nouns like कुमारो *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahusreyasī*, except in the Acc. Sing. and Plur., where they form कुमार्ये *kumāryam* and कुमार्यः *kumāryaḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. स्त्रिया *striyā*, and not स्म्या *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strī* and स्त्रिय् *striy*. (Accent, Pāṇ. VI. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N. स्त्री <i>strī</i>	N.A.V. स्त्रियो <i>striyau</i>	N. स्त्रियः <i>striyaḥ</i>
A. स्त्रीं <i>strīm</i> or स्त्रियं <i>striyam</i>	I.D.Ab. स्त्रीभ्यां <i>strībhyām</i>	A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>striyaḥ</i>
I. स्त्रिया <i>striyā</i>	G.L. स्त्रियोः <i>striyōḥ</i>	I. स्त्रीभिः <i>strībhiḥ</i>
D. स्त्रिये <i>striyat</i>		D.Ab. स्त्रीभ्यः <i>strībhyāḥ</i>
Ab.G. स्त्रियाः <i>striyāḥ</i>		G. स्त्रीणां <i>strīnām</i> (Pāṇ. I. 4, 5)
L. स्त्रियां <i>striyām</i>		L. स्त्रीषु <i>strīshu</i>
V. स्त्रि <i>strī</i> (Pāṇ. I. 4, 4)		

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

MASC.	SINGULAR.	PLURAL.
N. अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistri</i>
A. { अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	अतिस्त्रिः <i>atistri</i>
I. अतिस्त्रिणा <i>atistriṇi</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिणा <i>atistriṇā</i>
D. अतिस्त्रये <i>atistraye</i>	{ अतिस्त्रिये <i>atistriyai</i> or अतिस्त्रये <i>atistraye</i>	{ अतिस्त्रये <i>atistrīṇe</i> or अतिस्त्रये <i>atistraye</i>
Ab.G. अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रिणः <i>atistriṇaḥ</i> or अतिस्त्रेः <i>atistreḥ</i>
L. अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रिणि <i>atistriṇi</i> or अतिस्त्रौ <i>atistrau</i>
V. अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>

* The neuter is said to be N.A.V. Sing. बहुश्रेयसी *bahusreyasī*, N.A.V. Dual बहुश्रेयसीनी *bahusreyasīnī*, N.A.V. Plur. बहुश्रेयसीनि *bahusreyasīni*, Dat. Sing. बहुश्रेयस्यै (?) or ऽसीने *bahusreyasyai* (-sye ?) or -sīne, &c.

DUAL.

MASC.	FEM.	NEUT.
N.A.V. अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रिणी <i>atistrīṇī</i>
I.D.Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G.L. अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रिणोः <i>atistrīṇoḥ</i>

PLURAL.

MASC.	FEM.	NEUT.
N.V. अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रोणि <i>atistrīṇi</i>
A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyaḥ</i>	{ अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyaḥ</i>	अतिस्त्रोणि <i>atistrīṇi</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D. Ab. अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>

In the masculine final ई ई is shortened to इ i, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaun. vol. 1. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इ i and उ u, Masculine, Feminine, Neuter.

१ 230. There are masculine, feminine, and neuter bases in इ i and उ u. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ i are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचिः *śuchiḥ*, masc. bright; शुचिः *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ u, except that they may form their feminine either without any change, or by adding ई ई. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ u is preceded by more than one consonant, the fem. does not take ई ई. Thus पांडु *pāṇḍu*, pale; fem. पांडुः *pāṇḍuḥ*.

Some adjectives in उ u lengthen their vowel in the fem., and are then declined like वधुः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंगुः *paṅgūḥ*. Likewise कुरुः *kuruḥ*, a Kuru; fem. कुरुः *kurūḥ*; some compounds ending in ऊरुः *ūruḥ*, thigh, such as वामोरुः *vāmoruḥ*, with handsome thighs, fem. वामोरुः *vāmorūḥ*.

Bases in इ i.

Bases in उ u.

			SINGULAR.					
			MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Base	{	कवि	मति	वारि	मृदु	मृदु	मृदु	मृदु
		<i>kaví, poet</i>	<i>matí, thought</i>	<i>váři, water</i>	<i>mṛidú, soft</i>	<i>mṛidú, soft</i>	<i>mṛidú, soft</i>	<i>mṛidú, soft</i>
N.	{	कविः	मतिः	वारि	मृदुः	मृदुः	मृदु	मृदु
		<i>kaví-ḥ</i>	<i>matí-ḥ</i>	<i>vári</i>	<i>mṛidú-ḥ</i>	<i>mṛidú-ḥ</i>	<i>mṛidú</i>	<i>mṛidú</i>
A.	{	कविं	मतिं	वारि	मृदुं	मृदुं	मृदु	मृदु
		<i>kaví-m</i>	<i>matí-m</i>	<i>vári</i>	<i>mṛidú-m</i>	<i>mṛidú-m</i>	<i>mṛidú</i>	<i>mṛidú</i>
I.	{	कविना	मत्या	वारिणा	मृदुना	मृडा	मृदुना	मृदुना
		<i>kaví-ná</i>	<i>maty-ā</i>	<i>vári-ná</i>	<i>mṛidú-ná</i>	<i>mṛidv-ā</i>	<i>mṛidv-ā</i>	<i>mṛidv-ā</i>
D.	{	कवये	मतये	वारिणे	मृदवे	मृदवे	मृदवे	मृदवे
		<i>kaváy-e</i>	<i>maty-ai</i>	<i>vári-ne</i>	<i>mṛidav-e</i>	<i>mṛidv-ai</i>	<i>mṛidv-ai</i>	<i>mṛidv-ai</i>
Ab. G.	{	कवेः	मतेः	वारिणः	मृदोः	मृदोः	मृदोः	मृदोः
		<i>kavé-ḥ</i>	<i>maté-ḥ</i> or <i>maty-āḥ</i>	<i>vári-ṇaḥ</i>	<i>mṛidó-ḥ</i>	<i>mṛidó-ḥ</i>	<i>mṛidó-ḥ</i>	<i>mṛidó-ḥ</i>
L.	{	कवौ	मतौ	वारिणि	मृदौ	मृदौ	मृदौ	मृदौ
		<i>kavau</i>	<i>matáu</i> or <i>maty-ām</i>	<i>vári-ṇi</i>	<i>mṛidau</i>	<i>mṛidau</i>	<i>mṛidau</i>	<i>mṛidau</i>
V.	{	कवे	मते	वारि	मृदो	मृदो	मृदो	मृदो
		<i>káve</i>	<i>mát-</i>	<i>vári</i> or <i>váre*</i>	<i>mṛido</i>	<i>mṛido</i>	<i>mṛido</i>	<i>mṛido*</i>
DUAL.								
N. A. V.	{	कवी	मती	वारिणी	मृदू	मृदू	मृदुनी	मृदुनी
		<i>kaví</i>	<i>matí</i>	<i>vári-ṇī</i>	<i>mṛidú</i>	<i>mṛidú</i>	<i>mṛidú-nī</i>	<i>mṛidú-nī</i>
I. D. Ab.	{	कविभ्यां	मतिभ्यां	वारिभ्यां	मृदुभ्यां	मृदुभ्यां	मृदुभ्यां	मृदुभ्यां
		<i>kaví-bhyām</i>	<i>matí-bhyām</i>	<i>vári-bhyām</i>	<i>mṛidú-bhyām</i>	<i>mṛidv-bhyām</i>	<i>mṛidv-bhyām</i>	<i>mṛidv-bhyām</i>
G. L.	{	कव्योः	मत्योः	वारिणोः	मृद्वोः	मृद्वोः	मृद्वोः	मृद्वोः
		<i>kavy-ōḥ</i>	<i>maty-ōḥ</i>	<i>vári-ṇōḥ</i>	<i>mṛidv-ōḥ</i>	<i>mṛidv-ōḥ</i>	<i>mṛidv-ōḥ</i>	<i>mṛidv-ōḥ</i>
PLURAL.								
N. V.	{	कवयः	मतयः	वारिणि	मृदवः	मृदवः	मृदनि	मृदनि
		<i>kaváy-aḥ</i>	<i>maty-aḥ</i>	<i>vári-ṇi</i>	<i>mṛidav-aḥ</i>	<i>mṛidv-aḥ</i>	<i>mṛidv-aḥ</i>	<i>mṛidv-aḥ</i>
A.	{	कवीन्	मतीन्	वारिणि	मृदून्	मृदून्	मृदून्	मृदून्
		<i>kaví-n</i>	<i>matí-ṇi</i>	<i>vári-ṇi</i>	<i>mṛidú-n</i>	<i>mṛidú-n</i>	<i>mṛidú-n</i>	<i>mṛidú-n</i>
I.	{	कविभिः	मतिभिः	वारिभिः	मृदुभिः	मृदुभिः	मृदुभिः	मृदुभिः
		<i>kaví-bhiḥ</i>	<i>matí-bhiḥ</i>	<i>vári-bhiḥ</i>	<i>mṛidú-bhiḥ</i>	<i>mṛidv-bhiḥ</i>	<i>mṛidv-bhiḥ</i>	<i>mṛidv-bhiḥ</i>
D. Ab.	{	कविभ्यः	मतिभ्यः	वारिभ्यः	मृदुभ्यः	मृदुभ्यः	मृदुभ्यः	मृदुभ्यः
		<i>kaví-bhyaḥ</i>	<i>matí-bhyaḥ</i>	<i>vári-bhyaḥ</i>	<i>mṛidú-bhyaḥ</i>	<i>mṛidv-bhyaḥ</i>	<i>mṛidv-bhyaḥ</i>	<i>mṛidv-bhyaḥ</i>
G.	{	कवीनाम्	मतीनाम्	वारिणां	मृदूनां	मृदूनां	मृदूनां	मृदूनां
		<i>kaví-nām</i> †	<i>matí-nām</i>	<i>vári-ṇām</i>	<i>mṛidú-nām</i>	<i>mṛidv-nām</i>	<i>mṛidv-nām</i>	<i>mṛidv-nām</i>
L.	{	कविषु	मतिषु	वारिषु	मृदुषु	मृदुषु	मृदुषु	मृदुषु
		<i>kaví-shu</i>	<i>matí-shu</i>	<i>vári-shu</i>	<i>mṛidú-shu</i>	<i>mṛidv-shu</i>	<i>mṛidv-shu</i>	<i>mṛidv-shu</i>

* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, ऋ ri, is approved by Mādhyandina Vyāghrapāda, as may be seen from the following verse: संशोधने नृश्वनसस्त्रिरूपं सांतं तथा नृश्वनसस्त्रिरूपं । माध्यन्दिनवर्षे गृहं त्विगतं नृश्वनसस्त्रिरूपं वरिष्ठः ॥

† Nouns ending in short इ i, उ u, ऋ ri, and having the accent on these vowels may throw the accent on नां nām in the Gen. Plur. (Pāṇ. VI. 1, 177). Hence *matínām*, or, more usually, *matīnām*.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plura.. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति <i>kāti</i>
Acc.	कति <i>kati</i>
Instr.	कतिभिः <i>kātibhiḥ</i>
Dat.	कतिभ्यः <i>kātibhyah</i>
Abl.	कतिभ्यः <i>kātibhyah</i>
Gen.	कतीनां <i>kātinām</i>
Loc.	कतिषु <i>kātishu</i>

§ 232. सखि *sākhī*, friend, has two bases :

सखाय *sākhāy* for the Aṅga, i. e. the strong base.

सखि *sākhī* for the Pada and Bha base.

It is irregular in some of its cases.

SINGULAR.	DUAL.	PLURAL.
N. सखा <i>sākhā</i>	सखायौ <i>sākhāyau</i>	सखायः <i>sākhāyah</i>
A. सखायं <i>sākhāyam</i>	सखायौ <i>sākhāyau</i>	सखीन् <i>sākhīn</i>
I. सख्या <i>sākhya</i>	सखिभ्यां <i>sākhibhyām</i>	सखिभिः <i>sākhibhiḥ</i>
D. सख्ये <i>sākhye</i>	सखिभ्यां <i>sākhibhyām</i>	सखिभ्यः <i>sākhibhyah</i>
Ab. सख्युः <i>sākhyuḥ</i>	सखिभ्यां <i>sākhibhyām</i>	सखिभ्यः <i>sākhibhyah</i>
G. सख्युः <i>sākhyuḥ</i>	सख्योः <i>sākhyoh</i>	सखीनां <i>sākhīnām</i>
L. सख्यौ <i>sākhyaū</i>	सख्योः <i>sākhyoh</i>	सखिषु <i>sākhishu</i>
V. सखे <i>sākhe</i>	like Nom.	like Nom.

The feminine सखी *sakhi* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base मुसखि *susakhī*, a good friend, masc.

SINGULAR.	DUAL.	PLURAL.
N. मुसखा <i>susakhā</i>	मुसखायौ <i>susakhāyau</i>	मुसखायः <i>susakhāyah</i> *
A. मुसखायं <i>susakhāyam</i>	मुसखायौ <i>susakhāyau</i>	मुसखीन् <i>susakhīn</i>
I. मुसखिना <i>susakhinā</i>	मुसखिभ्यां <i>susakhibhyām</i>	मुसखिभिः <i>susakhibhiḥ</i>
D. मुसख्ये <i>susakhaye</i>	मुसखिभ्यां <i>susakhibhyām</i>	मुसखिभ्यः <i>susakhibhyah</i>
Ab. मुसखेः <i>susakheḥ</i>	मुसखिभ्यां <i>susakhibhyām</i>	मुसखिभ्यः <i>susakhibhyah</i>
G. मुसखेः <i>susakheḥ</i>	मुसख्योः <i>susakhyoh</i>	मुसखीनां <i>susakhīnām</i>
L. मुसखौ <i>susakhaū</i>	मुसख्योः <i>susakhyoh</i>	मुसखिषु <i>susakhishu</i>
V. मुसखे <i>susakhe</i>	मुसखायौ <i>susakhāyau</i>	मुसखायः <i>susakhāyah</i>

At the end of a neuter compound सखि *sakhi* is declined like वारि *vārī* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ *u* are भानु *bhānu*, sun, वायु *vāyu*, wind, विष्णु *viṣṇu*, nom. prop. पीलु *pīlu*, as masc., is the name of a tree; as neuter, the name of its fruit (Sār. I. 8, 17). Feminine nouns in short उ *u* are धेनुः *dhenuh*, cow, रज्जुः *rajjuh*, rope, तनुः *tanuh*, body.

* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति *pati*, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>pátih</i>	N. A. V. पती <i>pátí</i>	N. पतयः <i>pátayaḥ</i>
A. पतिं <i>pátim</i>	I. D. Ab. पतिभ्यां <i>pátibhyān</i>	A. पतीन् <i>pátīn</i>
I. पत्या <i>pátyā</i>	G. L. पत्योः <i>pátyoḥ</i>	I. पतिभिः <i>pátibhiḥ</i>
D. पत्ये <i>pátye</i>		D. Ab. पतिभ्यः <i>pátibhyān</i>
Ab. G. पत्युः <i>pátyuḥ</i>		G. पतीनां <i>pátīnām</i>
L. पत्यौ <i>pátyau</i>		L. पतिषु <i>pátishu</i>
V. पते <i>páte</i>		V. पतयः <i>pátayaḥ</i>

पति *pati* at the end of compounds, e.g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सकृष् *sakṛiḥ*, thigh, are declined regularly like वारि *cāri*; but in the Bha cases they substitute the bases अक्ष्ण *akshn*, अस्थ् *asthn*, दध् *dadhn*, सकृष् *sakṛhn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Anga and Pada base अक्षि *akshi*, Bha base अक्ष्ण *akshn*

SINGULAR.	DUAL.	PLURAL.
N.A. अक्षि <i>ákshi</i>	N.A.V. अक्षिणी <i>ákshinī</i>	N.A.V. अक्षीणि <i>ákshīni</i>
I. अक्ष्णा <i>akshñá</i>	I. D. Ab. अक्षिभ्यां <i>ákshibhyām</i>	I. अक्षिभिः <i>ákshibhiḥ</i>
D. अक्ष्णे <i>akshñé</i>	G. L. अक्ष्णोः <i>akshñóḥ</i>	D. Ab. अक्षिभ्यः <i>ákshibhy</i>
Ab. G. अक्ष्णः <i>akshñāḥ</i>		G. अक्ष्णां <i>akshñām</i>
L. अक्षिण <i>akshñi</i> and अक्षिणि <i>akshñi</i>		L. अक्षिषु <i>ákshishu</i>
V. अक्षे <i>ákshē</i> (or अक्षि <i>ákshi</i>)		

Bases in चृ णि, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

	SINGULAR.	
I. MASC.	FEM.	NEUT.
Base नप्तृ <i>náptṛi</i> , grandson	सप्तृ <i>srásṛi</i> , sister	धातृ <i>dhātṛi</i> , providence
N. नप्ता <i>náptā</i>	सप्ता <i>srásā</i>	धातृ <i>dhātṛi</i>
A. नप्तरं <i>náptar-am</i>	सप्तरं <i>srásar-am</i>	धातृ <i>dhātṛi</i>
I. नप्तृ <i>náptṛ-ā</i>	सप्ता <i>srásṛ-ā</i>	धातृणा <i>dhātṛi-nā</i> or धात्रा <i>dhātṛā*</i>
D. नप्ते <i>náptṛ-e</i>	सप्ते <i>srásṛ-e</i>	धातृणे <i>dhātṛi-ṇe</i> or धात्रे <i>dhātṛé</i>
Ab. G. नप्तुः <i>náptuḥ</i>	सप्तुः <i>srásuḥ</i>	धातृणः <i>dhātṛi-ṇaḥ</i> or धातृः <i>dhātṛuḥ</i>
L. नप्तरि <i>náptar-i</i>	सप्तरि <i>srásar-i</i>	धातृणि <i>dhātṛi-ṇi</i> or धात्रि <i>dhātṛi</i>
V. नप्तः <i>náptah(r)</i>	सप्तः <i>srásah(r)</i>	धातृ <i>dhātṛi</i> or धातृः <i>dhātṛah(r)</i>

* If चृ णि has Udatta and becomes र् and is preceded by a consonant, the feminine and the Ajādi Asarvanāmasthāna cases have the Udatta.

PLURAL.

N. नमरः <i>náptár-ah</i>	स्वसारः <i>svásár-ah</i>	धातृणि <i>dhātṛi-ṇi</i>
A. नमृन् <i>náptṛi-n</i>	स्वसृः <i>svásṛi-ḥ</i>	धातृणि <i>dhātṛi-ṇi</i>
I. नमृभिः <i>náptṛi-bhiḥ</i>	स्वसृभिः <i>svásṛi-bhiḥ</i>	धातृभिः <i>dhātṛi-bhiḥ</i>
D. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhātṛi-bhyaḥ</i>
Ab. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhātṛi-bhyaḥ</i>
G. नमृणां <i>náptṛi-ṇām</i>	स्वसृणां <i>svásṛi-ṇām</i> (V. & A. <i>svásṛām</i>)	धातृणां <i>dhātṛi-ṇām</i>
L. नमृषु <i>náptṛi-shu</i>	स्वसृषु <i>svásṛi-shu</i>	धातृषु <i>dhātṛi-shu</i>

DUAL.

N.A.V. नमरौ <i>náptár-au</i>	स्वसारौ <i>svásár-au</i>	धातृणी <i>dhātṛi-ṇi</i>
I.D. Ab. नमृभ्यां <i>náptṛi-bhyām</i>	स्वसृभ्यां <i>svásṛi-bhyām</i>	धातृभ्यां <i>dhātṛi-bhyām</i>
G.L. नम्रोः <i>náptṛi-oh</i>	स्वस्रोः <i>svásṛi-oh</i>	धातृयोः <i>dhātṛi-ṇoh</i>

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc.

Dual, and Nom. Plur., by not lengthening the *a* before the *r*.

Base पितृ *pitṛi*, मातृ *mātrī*.

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता <i>pitá</i>	माता <i>mātd</i>	पितरौ <i>pitár-au</i>	मातरौ <i>mātár-au</i>	पितरः <i>pitár-ah</i>	मातरः <i>mātár-ah</i>
A. पितरं <i>pitár-am</i>	मातरं <i>mātár-am</i>			पितृन् <i>pitṛi-n</i>	मातृः <i>mātrī-ḥ</i>
I. पित्रा <i>pitṛ-d</i>	मात्रा <i>mātr-d</i>	पितृभ्यां <i>pitṛi-bhyām</i>	मातृभ्यां <i>mātrī-bhyām</i>	पितृभिः <i>pitṛi-bhiḥ</i>	मातृभिः <i>mātrī-bhiḥ</i>
D. पित्रे <i>pitṛ-e</i>	मात्रे <i>mātr-e</i>			पितृभ्यः <i>pitṛi-bhyaḥ</i>	मातृभ्यः <i>mātrī-bhyaḥ</i>
Ab. पितुः <i>pitūḥ</i>	मातुः <i>mātūḥ</i>	पित्रोः <i>pitṛ-oh</i>	मात्रोः <i>mātr-oh</i>	पितृणां <i>pitṛi-ṇām</i>	मातृणां <i>mātrī-ṇām</i>
G. पितुः <i>pitūḥ</i>	मातुः <i>mātūḥ</i>			पितृषु <i>pitṛi-shu</i>	मातृषु <i>mātrī-shu</i>
L. पितरि <i>pitár-i</i>	मातरि <i>mātár-i</i>	पितरौ <i>pitárau</i>	मातरौ <i>mātárau</i>	पितरः <i>pitárah</i>	मातरः <i>mātárah</i>
V. पितः <i>pítah(r)</i>	मातः <i>mátah(r)</i>				

After the first model are declined most *nomina actoris* derived from verbs by the suffix *ṭṛi* : दातृ *dātṛi*, giver ; कर्तृ *karṭṛi*, doer ; त्वष्टृ *tváshṭṛi*, carpenter ; होतृ *hótṛi*, sacrificer ; भर्तृ *bhartṛi*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrátṛi*, brother ; जामातृ *jāmātrī*, son-in-law ; देवृ *devṛi*, husband's brother ; सव्येश्ठृ *savyeshṭṛi*, a charioteer : and feminines, such as दुहितृ *duhitṛi*, daughter ; ननंदृ *nánandṛi* or नानंदृ *nānandṛi*, husband's sister ; यातृ *yātṛi*, husband's brother's wife. Most terms of relationship in *चृ* (except स्वसृ *svásṛi*, sister, and नमृ *náptṛi*, grandson) do not lengthen their *चृ* *ar*.

Note—If words in *चृ* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ईः ; कर्तृ *karṭṛi*, fem. कर्त्री *kartrī*, like नदी *nadī*.

१ 236. क्रोष्टृ *króshṭṛi*, a jackal, is irregular ; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *króshṭṛi* (like मृदु *mṛidu*) and क्रोष्टृ *króshṭṛi* (like नमृ *napṭṛi*).

SINGULAR.		DUAL.	PLURAL.
N.	क्रोष्टा <i>kroshṭā</i>	N. A. V. क्रोष्टारौ <i>kroshṭārau</i>	N. क्रोष्टारः <i>kroshṭārah</i>
A.	क्रोष्टारं <i>kroshṭāraṁ</i>		A. क्रोष्टून् <i>kroshṭūn</i>
I.	{ क्रोष्टुना <i>kroshṭunā</i> क्रोष्ट्रा <i>kroshṭrā</i>	I. D. Ab. क्रोष्टुभ्यां <i>kroshṭubhyām</i>	I. क्रोष्टुभिः <i>kroshṭubhiḥ</i>
D.	{ क्रोष्टवे <i>kroshṭave</i> क्रोष्ट्रे <i>kroshṭre</i>		D. Ab. क्रोष्टुभ्यः <i>kroshṭubhyaḥ</i>
Ab. G.	{ क्रोष्टोः <i>kroshṭoḥ</i> क्रोष्टुः <i>kroshṭuḥ</i>	G. L. { क्रोष्टोः <i>kroshṭroḥ</i> क्रोष्ट्रोः <i>kroshṭroḥ</i>	G. क्रोष्टूनां <i>kroshṭūnām</i>
L.	{ क्रोष्टौ <i>kroshṭau</i> क्रोष्टरि <i>kroshṭari</i>		L. क्रोष्टुषु <i>kroshṭuṣu</i>
V.	क्रोष्टो <i>kroshṭo</i>		

The base क्रोष्टृ *kroshṭri* is the only one admissible as Aṅga, i. e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he kroshṭaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *kroshṭu* is the only one admissible as Pada, i. e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *kroshṭūn* only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोष्टून् *kroshṭūn* as Acc. Plur. likewise admit क्रोष्टुम् *kroshṭum* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री *kroshṭrī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नृणां *nṛiṇām* or नृणां *nṛiṇām*. (Pāṇ. VI. 4, 6.)

SINGULAR.	DUAL.	PLURAL.
N. ना <i>nā</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>
A. नरं <i>nāraṁ</i>	नरौ <i>nārau</i>	नृन् <i>nṛin</i>
I. ना <i>nā</i>	नृभ्यां <i>nṛibhyām</i> *	नृभिः <i>nṛibhiḥ</i>
D. खे <i>nre</i> (Ved. <i>nūre</i>)	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyaḥ</i>
Ab. नुः <i>nūh</i>	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyaḥ</i>
G. नुः <i>nūh</i> (Ved. <i>nārah</i>)	नोः <i>nroḥ</i>	नृणां <i>nṛiṇām</i> or नृणां <i>nṛiṇām</i> (Ved. <i>nāraṁ</i>)
L. नरि <i>nāri</i>	नोः <i>nroḥ</i>	नृषु <i>nṛiṣhū</i>
V. नः <i>nāh</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>

The feminine is नारी *nārī*.

2. Bases ending in अ a and आ ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us*, *a*, *um* in Latin,

* The accent may be on the first or on the second syllables in the Pada cases beginning with अ a and आ ā. (Pāṇ. VI. 1, 184.)

and *os*, *η*, *ov* in Greek. The case-terminations are peculiar, and it is best to learn *कांतः kántaḥ*, *कांता kántā*, *कांतं kántam* by heart in the same manner as we learn *bonus*, *bona*, *bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.

	MASC.	FEM.	NEUT.
Base	कांत <i>kánta</i>	कांता <i>kántā</i>	कांत <i>kánta</i>
N.	कांतः <i>kántaḥ</i>	कांता <i>kántā</i>	कांतं <i>kántam</i>
A.	कांतं <i>kántam</i>	कांतां <i>kántām</i>	कांतं <i>kántam</i>
I.	कांतेन <i>kánténa</i>	कांतया <i>kántáyā</i>	कांतेन <i>kánténa</i>
D.	कांताय <i>kántāya</i>	कांतयै <i>kántāyai</i>	कांताय <i>kántāya</i>
Ab.	कांतात् <i>kántāt</i>	कांतायाः <i>kántāyāḥ</i>	कांतात् <i>kántāt</i>
G.	कांतस्य <i>kántāsya</i>	कांतायाः <i>kántāyāḥ</i>	कांतस्य <i>kántāsya</i>
L.	कांते <i>kánté</i>	कांतायां <i>kántāyām</i>	कांते <i>kánté</i>
V.	कांत <i>kánta</i>	कांते <i>kánté</i> *	कांत <i>kánta</i>

DUAL.

N. A. V.	कांतौ <i>kántau</i>	कांते <i>kánté</i>	कांते <i>kánté</i>
I. D. Ab.	कांताभ्यां <i>kántābhyām</i>	कांताभ्या <i>kántābhyām</i>	कांताभ्यां <i>kántābhyām</i>
G. L.	कांतयोः <i>kántāyoh</i>	कांतयोः <i>kántāyoh</i>	कांतयोः <i>kántāyoh</i>

PLURAL.

N. V.	कांताः <i>kántāḥ</i>	कांताः <i>kántāḥ</i>	कांतानि <i>kántāni</i>
A.	कांतान् <i>kántān</i>	कांताः <i>kántāḥ</i>	कांतानि <i>kántāni</i>
I.	कांतेः <i>kántaiḥ</i>	कांताभिः <i>kántābhiḥ</i>	कांतेः <i>kántaiḥ</i>
D. Ab.	कांतेभ्यः <i>kántébhyah</i>	कांताभ्यः <i>kántābhyah</i>	कांतेभ्यः <i>kántébhyah</i>
G.	कांतानां <i>kántānām</i>	कांतानां <i>kántānām</i>	कांतानां <i>kántānām</i>
L.	कांतेषु <i>kántéshu</i>	कांतासु <i>kántāsu</i>	कांतेषु <i>kántéshu</i>

Note—Certain adjectives in *अः aḥ*, *आ á*, *अं am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in *आ á*, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in *आ á*, such as *पा pá*, *भ्रा dhṛá*. They are declined in the same way in the masculine and feminine gender. In the neuter the final *आ á* is shortened, and the word declined like *कांतं kántam*.

Āṅga and Pada base *विश्रवा viśrapá*, Bha base *विश्रप् viśrap*, all-preserving, (masc. and fem.) The neuter is declined like *कांतं kántam* (§ 238).

* Bases in *आ á*, meaning mother, form their Vocative in *अ a*; e. g. *सह्य akka*, *अंब amba*, *अल्ल alla*! But *अंबाडा ambáḍá*, *अंबाला ambáḷá*, and *अंबिका ambiká* form the regular Vocatives *अंबाडे ambáḍe*, *अंबाले ambáḷe*, *अंबिके ambike*.

MASCULINE AND FEMININE.

	SINGULAR.	DUAL.	PLURAL.
N. V.	विश्वपा: <i>viśvapā-ḥ</i>	विश्वपौ <i>viśvapau</i>	विश्वपा: <i>viśvapā-ḥ</i>
A.	विश्वपां <i>viśvapā-m</i>	विश्वपौ <i>viśvapau</i>	विश्वपः <i>viśvap-aḥ</i>
I.	विश्वपा <i>viśvap-ā</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभिः <i>viśvapā-bhiḥ</i>
D.	विश्वपे <i>viśvap-e</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
Ab.	विश्वपः <i>viśvap-aḥ</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
G.	विश्वपः <i>viśvap-aḥ</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपां <i>viśvap-ām</i>
L.	विश्वपि <i>viśvap-i</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपासु <i>viśvap-ā-su</i>
NEUTER.			
N.	विश्वपं <i>viśvapam</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.

Decline सोमपा: *somapāḥ*, Soma drinker; शंखध्मा: *śaṅkhadhmāḥ*, shell-blower; धनदा: *dhanaddāḥ*, wealth giver.

§ 240. Masculines in आ *ā*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

	SINGULAR.	DUAL.	PLURAL.
N. V.	हाहा: <i>hāhāḥ</i>	हाहौ <i>hāhau</i>	हाहा: <i>hāhāḥ</i>
A.	हाहां <i>hāhām</i>	हाहौ <i>hāhau</i>	हाहान् <i>hāhān *</i>
I.	हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D.	हाहे <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
Ab.	हाहा: <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
G.	हाहा: <i>hāhāḥ</i>	हाहौ: <i>hāhauḥ</i>	हाहां <i>hāhām</i>
L.	हाहे <i>hāhe</i>	हाहौ: <i>hāhauḥ</i>	हाहासु <i>hāhāsu</i>

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in अस् *as*, like मनस् *mānas*, mind, the declension of सुमनस् *sumānas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Śār. i. 6, 38, gives the optional form हाहा: *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rūpāvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुक्नी *jalamuchī*, जलमुक्चि *jalamuūchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives* in अ *a* form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyaḥ*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakaḥ*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise masc. सर्वकः *sarrakaḥ*, fem. सर्विका *sarrikā*, every, कारकः *kārakaḥ*, doing, कारिका *kārikā*; इहत्यकः *ihatyakaḥ*, present here, इहत्यिका *ihatyikā*. But क्षिपका *kshipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *chaṭakā*, fem. sparrow; तारका *tārakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च्च *ri* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *kartri*, doer, कर्त्री *kartrī* (§ 235); दंडिन् *daṇḍin*, a mendicant, दंडिनी *daṇḍinī* (§ 253). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच *prāch*, प्राची *prāchī* (§ 181); श्वन् *śvan*, dog, शुनी *śunī* (§ 199); भवत् *bharat*, भवती *bharatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ *a* form their feminine base in ई *ī*: § 225), instead of आ *ā* तृणमयः *trīṇamayah*, made of grass, तृणमयी *trīṇamayī*; देवः *devah*, god, divine, देवी *devī*; तरुणः *taruṇah* or तरुनः *tarunah*, a youth, तरुणी *taruṇī*; कुमारः *kumārāḥ*, a boy, कुमारी *kumārī*; गोपः *gopah*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakah*, actor, नर्तकी *nartakī*; मृगः *mṛigaḥ*, a deer, मृगी *mṛigī*, a doe; सूकरः *sūkaraḥ*, boar, सूकरी *sūkārī*; कुम्भकारः *kumbhakārāḥ*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyah*, fish, forms मत्सी *matsī* (य *ya* being expunged before ई *ī*); मनुष्यः *manushyah*, man, मनुषी *manushī*.

§ 247. Certain adjectives in तः *tah*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *śyetaḥ*, white, श्वेता *śyetā*, श्वेती *śyentī*; रतः *etaḥ*, variegated, रता *etā* or रनी *enī*; रोहितः *rohitah*, red, रोहिता *rohitā* or रोहिणी *rohinī*, but श्वेतः *śreṭah*, white, श्वेता *śvetā*; अस्मिता *asūtā*, white; पलित *palitā*, grey-haired.

* गुणवचन *guṇavachana*, the name for adjective, occurs in Pān. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अजः *ajah*, goat, forms अजा *ajā*. अश्वः *aśvah*, horse, forms अश्वा *aśvā*.

बालः *bālah*, boy, forms बाला *bālā*.

शूद्रः *sūdrah*, a Sūdra, forms { शूद्रा *sūdrā*, a woman of the Sūdra caste.
शूद्री *sūdrī*, the wife of a Sūdra.

मातुलः *mātulah*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulanī*, an uncle's wife.

आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *īyas* (§ 206); the Superlative by तम *tama*, or इष्ठ *ishṭha*†. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*‡, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वोह्ने *pūrvāhne*, in the forenoon, पूर्वोह्नेतरे *pūrvāhnetare*, earlier in the forenoon (Pāṇ. VI. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. v. 3, 57), पचतितमां *pachatitamām*, he cooks best (Pāṇ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राक् *prāh* (§ 180), प्राक्तरा *prāktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तर *dhanavattara*; from विद्रस् *vidras* (§ 204), विद्रस्तम *vidravattama*; from प्रत्यक् *pratyakh* (§ 181), प्रत्यक्तरा *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितरः *supathintarah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *īyas* and इष्ठ *ishṭha* are never added to the secondary suffixes तृ *tri*, मत् *mat*, वत् *vat*, वल *vala*, विन् *rin*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyah* and इष्ठ *ishṭha*, the suffixes are dropt, and the ईयः *īyah* and इष्ठ *ishṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-īyas*, बलिष्ठ *bal-ishṭha*. दोगधृ *dogdhṛi*, milking, दोहीयस् *doh-īyas*, दोहिष्ठ *doh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रगीयस् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-īyas*, मतिष्ठ *mat-ishṭha*.

* On the dental न् *n*, see Gaṇa Kshubhnādi in the Kāś.-Vṛtti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *īyas* and इष्ठ *ishṭha* they throw it on their first syllable (Pāṇ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई *i*, derived from masculines, must shorten the ई *i* before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणीतरा *brāhmaṇītarā*. Other feminines in ई *i* or ऊ *ū* may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *strītarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा *viduṣitarā* (Pāṇ. VI. 3, 43, 45).

१ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इश् *ishtha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpaḥ*, bad ; पापीयस् *pāp-īyas*, worse ; पापिष्ठ *pāp-ishtha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedīyas</i>	नेदिष्ठ <i>nedishtha</i>
2. अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kaniyas</i> or अल्पीयस् <i>alpīyas</i>	कनिष्ठ <i>kanishtha</i> अल्पिष्ठ <i>alpishtha</i>
3. उरु <i>uru</i> , wide	वर <i>car</i>	वरीयस् <i>carīyas</i>	वरिष्ठ <i>carishtha</i>
4. अरु <i>riju</i> , straight	अरु <i>rij</i>	अरुनीयस् <i>rijīyas</i> Vedic रजोयस् <i>rajīyas</i>	अरुनिष्ठ <i>rijishtha</i> रजिष्ठ <i>rajishtha</i> *
5. कृश <i>kṛśa</i> , lean	क्रश <i>kras</i>	क्रशीयस् <i>krasīyas</i>	क्रशिष्ठ <i>krasishtha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshep</i>	क्षेपीयस् <i>kshēpīyas</i>	क्षेपिष्ठ <i>kshēpishtha</i>
7. क्षुद्र <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयस् <i>kshodīyas</i>	क्षोदिष्ठ <i>kshodishtha</i>
8. गुरु <i>guru</i> , heavy	गर <i>gar</i>	गरीयस् <i>garīyas</i>	गरिष्ठ <i>garishtha</i>
9. तृप्त <i>tripra</i> , satisfied	त्रप् <i>trap</i>	त्रपीयस् <i>trapīyas</i>	त्रपिष्ठ <i>trapishtha</i>
10. दीर्घ <i>dīrgha</i> , long	द्राप् <i>drāgh</i>	द्रापीयस् <i>drāghīyas</i>	द्रापिष्ठ <i>drāghishtha</i>
11. दूर <i>dūra</i> , far	दव <i>dav</i>	दवीयस् <i>davīyas</i>	दविष्ठ <i>davishtha</i>
12. दृढ <i>dṛiḥa</i> , firm	द्रढ <i>draḍh</i>	द्रढीयस् <i>draḍhīyas</i>	द्रढिष्ठ <i>draḍhishtha</i>
13. परिवृद्ध <i>parivṛḍha</i> , exalted	परिव्रद्ध <i>parivraḍh</i>	परिव्रद्धीयस् <i>parivraḍhīyas</i>	परिव्रद्धिष्ठ <i>parivraḍhishtha</i>
14. प्रुथु <i>prithu</i> , broad	प्रप् <i>prath</i>	प्रपीयस् <i>prathīyas</i>	प्रपिष्ठ <i>prathishtha</i>
15. प्रशस्य <i>praśasya</i> , praiseworthy	अ <i>śra</i> or ज्य <i>jya</i>	श्रेयस् <i>śreyas</i> ज्यायस् <i>jyāyas</i>	श्रेष्ठ <i>śreshtha</i> ज्येष्ठ <i>jyeshtha</i> †
16. प्रिय <i>priya</i> , dear	प्र <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>preshta</i>
17. बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishtha</i>
18. बहुल <i>bahula</i> , frequent	बंह <i>bamh</i>	बंहनीयस् <i>bamhīyas</i>	बंहिष्ठ <i>bamhishtha</i> †
19. भृश <i>bhṛśa</i> , excessive	भ्रश <i>bhraś</i>	भ्रशीयस् <i>bhraśīyas</i>	भ्रशिष्ठ <i>bhraśishtha</i>
20. मृदु <i>mṛidu</i> , soft	म्रद् <i>mrād</i>	म्रदीयस् <i>mrādīyas</i>	म्रदिष्ठ <i>mrādishtha</i>
21. युवन् <i>yuvan</i> , young	यव <i>yav</i> or कन् <i>kan</i>	यवीयस् <i>yavīyas</i> कनीयस् <i>kaniyas</i>	यविष्ठ <i>yavishtha</i> कनिष्ठ <i>kanishtha</i> †
22. वाढ <i>vādha</i> , firm	साध <i>sādh</i>	साधीयस् <i>sādhīyas</i>	साधिष्ठ <i>sādhishtha</i> †
23. वृद्ध <i>vṛiddha</i> , old	वर्ष <i>varsh</i> or ज्य <i>jya</i>	वर्षीयस् <i>varshīyas</i> ज्यायस् <i>jyāyas</i>	वर्षिष्ठ <i>varshishtha</i> ज्येष्ठ <i>jyeshtha</i>
24. वृन्दारक <i>vṛindāraka</i> , beautiful	वृन्द <i>vṛind</i>	वृन्दीयस् <i>vṛindīyas</i>	वृन्दिष्ठ <i>vṛindishtha</i>
25. स्थिर <i>sthira</i> , firm	स्थ <i>stha</i>	स्थेयस् <i>stheyas</i>	स्थेष्ठ <i>stheshta</i>
26. स्थूल <i>sthūla</i> , strong	स्थव <i>sthav</i>	स्थवीयस् <i>sthavīyas</i>	स्थविष्ठ <i>sthavishtha</i>
27. स्फिर <i>sphira</i> , thick	स्फ <i>spha</i>	स्फेयस् <i>sphēyas</i>	स्फेष्ठ <i>spheshtha</i>
28. ह्रस्व <i>hrasva</i> , short	ह्रस् <i>hras</i>	ह्रसीयस् <i>hrasīyas</i>	ह्रसिष्ठ <i>hrasishtha</i>

CHAPTER V.

NUMERALS.

§ 253.

Cardinals.

- 1 १ एकः, एका, एकं, *ékaḥ, ékā, ékam*, one. (Base एक *eka*.)
 2 २ द्वौ, द्वे, द्वे, *dvaú, dvé, dvé*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)
 3 ३ त्रयः, तिस्रः, त्रीणि, *tráyah, tísrah, tríṇi*, three. (Base त्रि *tri*.)
 4 ४ चत्वारः, चतस्रः, चत्वारि, *chatváraḥ, chátasrah, chatvári*, four. (Base चतुर *chatur*.)
 5 ५ पंच *pāñcha*, m. f. n. five. (Base पञ्चन् *pāñchan*.)
 6 ६ षट् *shát*, m. f. n. six. (Base षप् *shash*.)
 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तन् *saptan*.)
 8 ८ अष्टौ *ashṭáu*, m. f. n. eight. (Base अष्टन् *ashṭan*.)
 9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan*.)
 10 १० दश *dáśa*, m. f. n. ten. (Base दशन् *daśan*.)
 11 ११ एकादश *ékādaśa*, eleven. (Base as in दशन् *daśan*.)
 12 १२ द्वादश *dvādaśa*.
 13 १३ त्रयोदश *tráyodaśa*.
 14 १४ चतुर्दश *cháturdaśa*.
 15 १५ पञ्चदश *pāñchadaśa*.
 16 १६ षोडश *shóḍaśa*.
 17 १७ सप्तदश *saptādaśa*.
 18 १८ अष्टादश *ashṭādaśa*.
 19 १९ नवदश *náradāśa* or
 जनविंशतिः *janavimsatih*.
 20 २० विंशतिः *vimsatih*, fem.
 21 २१ एकविंशतिः *ekavimsatih*.
 22 २२ द्वाविंशतिः *dvavimsatih*.
 23 २३ त्रयोविंशतिः *trayavimsatih*.
 24 २४ चतुर्विंशतिः *chaturvimsatih*.
 25 २५ पञ्चविंशतिः *pāñchavimsatih*.
 26 २६ षट्त्रिंशतिः *shatvimsatih*.
 27 २७ सप्तविंशतिः *saptavimsatih*.
 28 २८ अष्टविंशतिः *ashṭavimsatih*.
 29 २९ नवविंशतिः *navavimsatih*.
 30 ३० त्रिंशत् *trimsát*, fem.
 31 ३१ एकत्रिंशत् *ekatrimsát*.
 32 ३२ द्वित्रिंशत् *dvatrimsát*.
 33 ३३ त्रयस्त्रिंशत् *trayastrimsát*.
 34 ३४ चतुस्त्रिंशत् *chatustrimsát*.
 35 ३५ पञ्चत्रिंशत् *pāñchatrimsát*.
 36 ३६ षट्त्रिंशत् *shatvimsát*.
 37 ३७ सप्तत्रिंशत् *saptatrimsát*.
 38 ३८ अष्टत्रिंशत् *ashṭatrimsát*.
 39 ३९ नवत्रिंशत् *navatrimsát*.
 40 ४० चत्वारिंशत् *chatvārimśat*, fem.
 41 ४१ एकचत्वारिंशत् *ekachatvārimśat*.
 42 ४२ द्वाचत्वारिंशत् *dvachatvārimśat* or
 द्विचत्वारिंशत् *dvichatvārimśat*.
 43 ४३ त्रयश्चत्वारिंशत् *trayashchatvārimśat* or
 त्रिचत्वारिंशत् *trichatvārimśat*.
 44 ४४ चतुश्चत्वारिंशत् *chatuschatvārimśat*.
 45 ४५ पञ्चचत्वारिंशत् *pāñchachatvārimśat*.
 46 ४६ षट्चत्वारिंशत् *shatchatvārimśat*.
 47 ४७ सप्तचत्वारिंशत् *saptachatvārimśat*.
 48 ४८ अष्टचत्वारिंशत् *ashṭachatvārimśat* or
 अष्टचत्वारिंशत् *ashṭachatvārimśat*.
 49 ४९ नवचत्वारिंशत् *navachatvārimśat*.
 50 ५० पञ्चाशत् *pāñchāśat*, fem.
 51 ५१ एकपञ्चाशत् *ekapāñchāśat*.
 52 ५२ द्वापञ्चाशत् *dvapāñchāśat* or
 द्विपञ्चाशत् *dvipāñchāśat*.
 53 ५३ त्रयःपञ्चाशत् *trayahpāñchāśat* or
 त्रिपञ्चाशत् *tripāñchāśat*.

- 54 ५४ चतुःपंचाशत् *chatuḥpañchāśat*.
 55 ५५ पंचपंचाशत् *pañchapañchāśat*.
 56 ५६ षट्पंचाशत् *ṣaṭpañchāśat*.
 57 ५७ सप्तपंचाशत् *saptapañchāśat*.
 58 ५८ अष्टापंचाशत् *aṣṭapañchāśat* or
 अष्टपंचाशत् *aṣṭapañchāśat*.
 59 ५९ नवपंचाशत् *navapañchāśat*.
 60 ६० षष्टिः *ṣaṣṭiḥ*, fem.
 61 ६१ एकषष्टिः *ekashaṣṭiḥ*.
 62 ६२ द्वाषष्टिः *dvāṣṣṭiḥ* or
 द्विषष्टिः *dvishaṣṭiḥ*.
 63 ६३ त्रयःषष्टिः *trayaṣṣṭiḥ* or
 त्रिषष्टिः *trishaṣṭiḥ*.
 64 ६४ चतुष्षष्टिः *chatuṣṣṭiḥ*.
 65 ६५ पंचषष्टिः *pañchaṣṣṭiḥ*.
 66 ६६ षट्षष्टिः *ṣaṭṣṣṭiḥ*.
 67 ६७ सप्तषष्टिः *saptaṣṣṭiḥ*.
 68 ६८ अष्टाषष्टिः *aṣṭāṣṣṭiḥ* or
 अष्टषष्टिः *aṣṭaṣṣṭiḥ*.
 69 ६९ नवषष्टिः *navashaṣṭiḥ*.
 70 ७० सप्ततिः *saptatiḥ*, fem.
 71 ७१ एकसप्ततिः *ekasaptatiḥ*.
 72 ७२ द्वासप्ततिः *dvāsaptatiḥ* or
 द्विसप्ततिः *disaptatiḥ*.
 73 ७३ त्रयःसप्ततिः *trayaḥsaptatiḥ* or
 त्रिसप्ततिः *trisaptatiḥ*.
 74 ७४ चतुःसप्ततिः *chatuḥsaptatiḥ*.
 75 ७५ पंचसप्ततिः *pañchasaptatiḥ*.
 76 ७६ षट्सप्ततिः *ṣaṭsaptatiḥ*.

- 77 ७७ सप्तसप्ततिः *saptasaptatiḥ*.
 78 ७८ अष्टासप्ततिः *aṣṭāsaptatiḥ* or
 अष्टसप्ततिः *aṣṭasaptatiḥ*.
 79 ७९ नवसप्ततिः *navasaptatiḥ*.
 80 ८० अष्टीतिः *aṣṭītiḥ*.
 81 ८१ एकाष्टीतिः *ekāṣṭītiḥ*.
 82 ८२ द्वाष्टीतिः *dvyaṣṭītiḥ*.
 83 ८३ त्र्याष्टीतिः *tryaṣṭītiḥ*.
 84 ८४ चतुराष्टीतिः *chaturāṣṭītiḥ*.
 85 ८५ पंचाष्टीतिः *pañchāṣṭītiḥ*.
 86 ८६ षड्वाष्टीतिः *ṣaḍvaṣṭītiḥ*.
 87 ८७ सप्ताष्टीतिः *saptāṣṭītiḥ*.
 88 ८८ अष्टाष्टीतिः *aṣṭāṣṭītiḥ*.
 89 ८९ नवाष्टीतिः *navāṣṭītiḥ*.
 90 ९० नवतिः *navatītiḥ*.
 91 ९१ एकनवतिः *ekānavatītiḥ*.
 92 ९२ द्वानवतिः *dvānavatītiḥ* or
 द्विनवतिः *dvīnavatītiḥ*.
 93 ९३ त्रयोनवतिः *trayōnavatītiḥ* or
 त्रिनवतिः *trinavatītiḥ* (not न् १).
 94 ९४ चतुर्नवतिः *chaturnavatītiḥ*.
 95 ९५ पञ्चनवतिः *pañchanavatītiḥ*.
 96 ९६ षष्ठनवतिः *ṣaṣṭnavatītiḥ*.
 97 ९७ सप्तनवतिः *saptanavatītiḥ*.
 98 ९८ अष्टानवतिः *aṣṭānavatītiḥ* or
 अष्टनवतिः *aṣṭanavatītiḥ*.
 99 ९९ नवानवतिः *navānavatītiḥ* or
 उनशतं *ūnaśatam*.

- 100 १०० शतं *śatam*, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)
 101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a compound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekaśatam*, as before.
 102 १०२ द्वाधिकं शतं *dvyaadhikam śatam* or द्विशतं *dvīśatam*. (Pāṇ. vi. 3, 49.)
 103 १०३ त्र्याधिकं शतं *tryaadhikam śatam* or त्रिशतं *trīśatam*.
 104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chatuḥśatam*.
 105 १०५ पंचाधिकं शतं *pañchādhikam śatam* or पंचशतं *pañchaśatam*.
 106 १०६ षडधिकं शतं *ṣaḍadhikam śatam* or षट्शतं *ṣaṭśatam*.
 107 १०७ सप्ताधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.
 108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭaśatam*. (Pāṇ. vi. 3, 49.)
 109 १०९ नवानधिकं शतं *navādhikam śatam* or नवशतं *navāśatam*.

- 110 ११० दशधिकं शतं *daśādhikam śatam* or दशशतं *daśaśatam*.
- 111 १११ एकादशधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśaśatam* &c.
or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
- 112 ११२ द्वादशधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
- 113 ११३ त्रयोदशधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
- 114 ११४ चतुर्दशधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
- 115 ११५ पञ्चदशधिकं शतं *pañchadaśādhikam śatam* or पञ्चदशं शतं *pañchadaśam śatam*.
- 116 ११६ षोडशधिकं शतं *śoḍaśādhikam śatam* or षोडशं शतं *śoḍaśam śatam*.
- 117 ११७ सप्तदशधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
- 118 ११८ अष्टादशधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.
- 119 ११९ नवदशधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.
- 120 १२० विंशत्यधिकं शतं *viṃśatyadhikam śatam* or विंशं शतं *viṃśam śatam* *.
- 121 १२१ एकविंशत्यधिकं शतं *ekaviṃśatyadhikam śatam* or एकविंशं शतं *ekaviṃśam śatam* *, &c.
- 130 १३० त्रिंशदधिकं शतं *triṃśadadhikam śatam* or त्रिंशं शतं *triṃśam śatam* *.
- 140 १४० चत्वारिंशदधिकं शतं *chatvriṃśadadhikam śatam* or चत्वारिंशं शतं *chatvriṃśam śatam* *.
- 150 १५० पञ्चाशदधिकं शतं *pañchāśadadhikam śatam* or पञ्चाशं शतं *pañchāśam śatam* *
or सार्धशतं *sārdhaśatam*, 100 + $\frac{1}{4}$ (hundred).
- 160 १६० षष्ट्यधिकं शतं *śaṣṭyadhikam śatam* or षष्टिशतं *śaṣṭiśatam*.
- 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam*.
- 180 १८० अशीत्यधिकं शतं *aśītyadhikam śatam* or अशीतिशतं *aśītiśatam*.
- 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam*.
- 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
- 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
- 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chatuḥśatam*.
- 500 ५०० पञ्च शतानि *pañcha śatāni* or पञ्चशतं *pañchaśatam*.
- 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
- 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptāśatam*.
- 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭaśatam*.
- 900 ९०० नव शतानि *nava śatāni* or नवशतं *navāśatam*.
- 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahasram*, neut. and masc.†
- 2000 २००० द्वे सहस्रे *dve sahasre*.
- 3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.
- 10,000 १०,००० अयुतं *ayutam*, neut. and masc.†

* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachātvarīṃśam sahasram*, &c.

† Siddh.-Kāum. vol. II. p. 635.

100,000 १००,००० लक्ष *laksham*, neut. or fem.*; or नियुतं *niyutam*, neut. and masc.†

One million, प्रयुतं *prayutam*, neut. or masc.*

Ten millions, कोटि *koṭi*, fem.‡

A hundred millions, अर्बुद *arbuda*, masc. and neut.

A thousand millions, महार्बुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut., i. e. lotus.

Ten thousand millions, खर्व *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्व *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut

Ten billions, शंकु *śaṅku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śaṅkha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśaṅkha*, or अन्त्य *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or परार्ध *parārdha*, i. e. other half.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhiṇi*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhiṇi*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पंचोनं शतं *pañchonam śatam* or पंचोनशतं *pañchonaśatam*, 100 – 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, 20 – 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकात्र *ekātma*, i. e. by one not; एकात्रविंशतिः *ekānavimśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. vi. 3, 76.)

Declension of Cardinals.

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एकः <i>ekaḥ</i>	एका <i>ekā</i>	एकं <i>ekam</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	
A. एकं <i>ekam</i>	एकां <i>ekām</i>	एकं <i>ekam</i>	एकान् <i>ekān</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	
I. एकेन <i>ekena</i>	एकया <i>ekayā</i>	एकेन <i>ekena</i>	एकेः <i>ekaiḥ</i>	एकाभिः <i>ekābhiḥ</i>	एकेः <i>ekaiḥ</i>	
D. एकस्मै <i>ekasmai</i>	एकस्यै <i>ekasyai</i>	एकस्मै <i>ekasmai</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>	
Ab. एकस्मात् <i>ekasmāt</i>	एकस्याः <i>ekasyāḥ</i>	एकस्मात् <i>ekasmāt</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>	
G. एकस्य <i>ekasya</i>	एकस्याः <i>ekasyāḥ</i>	एकस्य <i>ekasya</i>	एकेषां <i>ekeshān</i>	एकासां <i>ekāsān</i>	एकेषां <i>ekeshān</i>	
L. एकस्मिन् <i>ekasmin</i>	एकस्यां <i>ekasyām</i>	एकस्मिन् <i>ekasmin</i>	एकेषु <i>ekeshu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ekeshu</i>	
V. एक <i>eka</i>	एके <i>eke</i>	एक <i>eka</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	

* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kośa III. 6. 3. 24.

‡ A different string of names is given in the Vājasan.-Sanhitā XVII. 2. See also Woepcke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base. द्वा *dva*, like कान्त *kānta* (§ 238).

MASC.	DUAL.	NEUT.
M. A. V. द्वौ <i>dvau</i>	द्वे <i>dvé</i>	द्वे <i>dvé</i>
I. D. Ab. द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>
G. L. द्वयोः <i>dvāyoh</i>	द्वयोः <i>dvāyoh</i>	द्वयोः <i>dvāyoh</i>

§ 255. त्रि *tri*, three, fem. तिसृ *tisri*.

N. V. त्रयः <i>trayaḥ</i>	तिस्रः <i>tisráḥ</i> (Pāṇ. vi. 1, 166)	त्रीणि <i>trīṇi</i>
A. त्रीन् <i>trīn</i>	तिस्रः <i>tisráḥ</i> *	त्रीणि <i>trīṇi</i>
I. त्रिभिः <i>tribhīḥ</i>	तिसृभिः <i>tisṛbhīḥ</i>	त्रिभिः <i>tribhīḥ</i>
D. Ab. त्रिभ्यः <i>tribhyaḥ</i>	तिसृभ्यः <i>tisṛbhyaḥ</i>	त्रिभ्यः <i>tribhyaḥ</i>
G. त्रयाणां <i>trayaṇām</i> (Ved. <i>trīṇām</i>)	तिसृणां <i>tisṛṇām</i> †	त्रयाणां <i>trayaṇām</i>
L. त्रिषु <i>trishu</i>	तिसृषु <i>tisṛishu</i>	त्रिषु <i>trishu</i>

§ 256. चतुर् *chatur*, four, fem. चतसृ *chatasri*.

N. V. चत्वारः <i>chatvāraḥ</i> (Pāṇ. vii. 1, 98)	चतस्रः <i>chātrasaḥ</i>	चत्वारि <i>chatvāri</i>
A. चतुरः <i>chatúraḥ</i> (Pāṇ. vi. 1, 167)	चतस्रः <i>chātrasaḥ</i> *	चत्वारि <i>chatvāri</i>
I. चतुर्भिः <i>chatūrbhīḥ</i>	चतसृभिः <i>chatasṛbhīḥ</i>	चतुर्भिः <i>chatūrbhīḥ</i>
D. Ab. चतुर्भ्यः <i>chatūrbhyaḥ</i>	चतसृभ्यः <i>chatasṛbhyaḥ</i>	चतुर्भ्यः <i>chatūrbhyaḥ</i>
G. चतुर्णां <i>chaturṇām</i>	चतसृणां <i>chatasṛṇām</i> †	चतुर्णां <i>chaturṇām</i>
L. चतुर्षु <i>chatúrshu</i>	चतसृषु <i>chatasṛishu</i>	चतुर्षु <i>chatúrshu</i>

§ 257. पञ्चन *pañchan*, five. षष् *shash*, six. अष्टन् *ashtan*, eight.

N. A. V. पञ्च <i>pañcha</i>	षट् <i>shat</i>	अष्टौ <i>ashtau</i> or अष्ट <i>ashta</i>
I. पञ्चभिः <i>pañchābhīḥ</i> ‡	षड्भिः <i>shatbhīḥ</i>	अष्टाभिः <i>ashtābhīḥ</i> or अष्टभिः <i>ashtābhīḥ</i> §
D. Ab. पञ्चभ्यः <i>pañchābhyaḥ</i>	षड्भ्यः <i>shatbhyaḥ</i>	अष्टाभ्यः <i>ashtābhyaḥ</i> or अष्टभ्यः <i>ashtābhyaḥ</i>
G. पञ्चानां <i>pañchānām</i> ¶	षड्णां <i>shatṇām</i> ¶	अष्टानां <i>ashtānām</i> ¶
L. पञ्चसु <i>pañchāsu</i>	षट्सु <i>shatsú</i>	अष्टसु <i>ashtāsu</i> or अष्टसु <i>ashtāsu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन *pañchan*. विंशतिः *viṃśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*,

* Not तिसृः *tisṛiḥ*, nor चतसृः *chatasṛiḥ*. (Accent, Pāṇ. vi. 1, 167, vārt.; vii. 2, 99, vārt.)

† Not तिसृणां *tisṛṇām*, nor चतसृणां *chatasṛṇām* (Pāṇ. vi. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pāṇ. vi. 1, 180; 181.

§ Pāṇ. vi. 1, 172.

¶ Pāṇ. vii. 1, 55.

some people say. द्वि dvi is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhiḥ puruṣaiḥ*, with three men; एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *viṃśatiḥ śatṛūṇām*, twenty enemies, or विंशतिः शत्रवः *viṃśatiḥ śatṛavaḥ*; षष्टिः शिशवः *ṣaṣṭiḥ śiśavaḥ*, sixty boys; शतं फलानि *śataṃ phalāni*, a hundred fruits; त्रिंशता वृद्धेः *triṃśatā vṛṛḍhaḥ*, by thirty elders; शतं दासीनां *śataṃ dāsīnām* or शतं दास्यः *śataṃ dāsyah*, a hundred slaves; सहस्रं पितरः *sahasraṃ pitarah*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्भिरेवैः *pañchāśadbhir hayaiḥ*, with fifty horses.

१ 259.

Ordinals.

- | | |
|--|-------------------|
| प्रथमः, °मा, °मं, <i>prathamāḥ, d, am,</i> | } the first. |
| अग्रिमः, °मा, °मं, <i>agrimāḥ, d, am,</i> | |
| आदिमः, °मा, °मं, <i>ādimāḥ, d, am,</i> | |
| द्वितीयः, °या, °यं, <i>dvitīyah, d, am,</i> | the second. |
| तृतीयः, °या, °यं, <i>tritīyah, d, am,</i> | the third. |
| चतुर्थः, °वी, °वं, <i>chaturthāḥ, ī, am,</i> | } the fourth. |
| तुरीयः, °या, °यं, <i>turīyah, d, am,</i> | |
| तुर्यः, °यो, °यै, <i>tūryah, d, am,</i> | |
| पञ्चमः, °मी, °मं, <i>pañchamāḥ, ī, am,</i> | the fifth. |
| षष्ठः, °ष्टी, °ष्टं, <i>ṣaṣṭhāḥ, ī, am,</i> | the sixth. |
| सप्तमः, °मी, °मं, <i>saptamāḥ, ī, am,</i> | the seventh. |
| अष्टमः, °मी, °मं, <i>aṣṭamāḥ, ī, am,</i> | the eighth. |
| नवमः, °मी, °मं, <i>navamāḥ, ī, am,</i> | the ninth. |
| दशमः, °मी, °मं, <i>daśamāḥ, ī, am,</i> | the tenth. |
| एकादशः, °शी, °शं, <i>ekādaśāḥ, ī, am,</i> | the eleventh. |
| नवदशः, °शी, °शं, <i>navadaśāḥ, ī, am,</i> | } the nineteenth. |
| अनविंशः, °शी, °शं, <i>ūnaviṃśāḥ, ī, am,</i> | |
| अनविंशतिप्रथमः, °मी, °मं, <i>ūnaviṃśatitamāḥ, ī, am,</i> | |
| विंशः, °शी, °शं, <i>viṃśāḥ, ī, am</i> (Pân. v. 2, 56), | } the twentieth. |
| विंशतिप्रथमः, °मी, °मं, <i>viṃśatitamāḥ, ī, am,</i> | |
| त्रिंशः, °शी, °शं, <i>triṃśāḥ, ī, am,</i> | } the thirtieth. |
| त्रिंशत्प्रथमः, °मी, °मं, <i>triṃśatitamāḥ, ī, am,</i> | |
| चत्वारिंशः, °शी, °शं, <i>chatvāriṃśāḥ, ī, am,</i> | } the fortieth. |
| चत्वारिंशत्प्रथमः, °मी, °मं, <i>chatvāriṃśatitamāḥ, ī, am,</i> | |
| पञ्चाशः, °शी, °शं, <i>pañchāśāḥ, ī, am,</i> | } the fiftieth. |
| पञ्चाशत्प्रथमः, °मी, °मं, <i>pañchāśatitamāḥ, ī, am,</i> | |

षष्ठितमः *shashṭitamāh*, the sixtieth *.

एकषष्ठितमः *ekashashṭitamāh*,
एकषष्ठः *ekashashṭāh*, } the sixty-first.

सप्ततितमः *saptatitamāh*, the seventieth.

एकसप्ततितमः *ekasaptatitamāh*,
एकसप्ततः *ekasaptatāh*, } the seventy-first.

अशीतितमः *aśītitamāh*, the eightieth.

एकाशीतितमः *ekāśītitamāh*,
एकाशीतः *ekāśītāh*, } the eighty-first.

नवतितमः, °मी, °मं, *navatitamāh*, *ī, am*, the ninetieth.

एकनवतितमः *ekanavatitamāh*,
एकनवतः *ekanaavatāh*, } the ninety-first.

शततमः, °मी, °मं, *śatatamāh*, *ī, am*, the hundredth. (Pāṇ. v. 2, 57.)

एकशततमः *ekāśatatamāh*, the hundred and first.

सहस्रतमः *sahasratamāh*, the thousandth.

§ 260.

Numerical Adverbs and other Derivatives.

सकृत् *sakṛit*, once.

द्विः *dviḥ*, twice.

त्रिः *triḥ*, thrice.

चतुः *chatuḥ*, four times.

पञ्चकृत् *pañchakṛitvah*, five times.

षट्कृत् *ṣaṭkṛitvah*, six times, &c.

एकधा *ekadhā*, in one way.

द्विधा *dvidhā* or द्वेधा *dveddhā*, in two ways.

त्रिधा *tridhā* or त्रेधा *tredhā*, in three ways.

चतुर्धा *chaturdhā*, in four ways.

पञ्चधा *pañchadhā*, in five ways.

षोढा *ṣoḍhā*, in six ways, &c. (or षड्धा ?)

एकशः *ekāśaḥ*, one-fold.

द्विशः *dviśaḥ*, two-fold.

त्रिशः *triśaḥ*, three-fold, &c. (Pāṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)

त्रयं *trayam* or त्रितयं *tritayam* or त्रयो *trayī*, a triad.

चतुष्टयं *chatuṣṭayam*, a tetrad.

पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* or पञ्चतये *pañchataye* (§ 283).

पञ्चात् *pañchat*, a pentad, दशत् *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kāśikā-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamaḥ*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatamaḥ* only (Pāṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base (in composition) त्वद् *tvad* and
युष्मद् *yushmad*.

SINGULAR.

N. अहं <i>ahám</i> , I	त्वं <i>tvám</i> , thou
A. मां <i>mám</i> , मा <i>má</i> , me	त्वां <i>tvám</i> , त्वा <i>tvá</i> , thee
I. मया <i>máyá</i> , by me	त्वया <i>tváyá</i> , by thee
D. मङ्घं <i>máhyam</i> , मे <i>me</i> , to me	तुभ्यं <i>túbhyam</i> , ते <i>te</i> , to thee
Ab. मात् <i>mát</i> , from me	त्वात् <i>tvát</i> , from thee
G. मम <i>máma</i> , मे <i>me</i> , of me	तव <i>táva</i> , ते <i>te</i> , of thee
L. मयि <i>máyí</i> , in me	त्वयि <i>tváyí</i> , in thee

DUAL.

N. आवां <i>ávám</i> , we two	युवां <i>yuvám</i> , you two
A. आवां <i>ávám</i> , नौ <i>nau</i> , us two	युवां <i>yuvám</i> , वां <i>vám</i> , you two
I. आवाभ्यां <i>ávábhyám</i> , by us two	युवाभ्यां <i>yuvábhyám</i> , by you two
D. आवाभ्यां <i>ávábhyám</i> , नौ <i>nau</i> , to us two	युवाभ्यां <i>yuvábhyám</i> , वां <i>vám</i> , to you two
Ab. आवाभ्यां <i>ávábhyám</i> , from us two	युवाभ्यां <i>yuvábhyám</i> , from you two
G. आवयोः <i>áváyoh</i> , नौ <i>nau</i> , of us two	युवयोः <i>yuváyoh</i> , वां <i>vám</i> , of you two
L. आवयोः <i>áváyoh</i> , in us two	युवयोः <i>yuváyoh</i> , in you two

PLURAL.

N. वयं <i>vayám</i> , we	यूयं <i>yúyám</i> , you
A. अस्मान् <i>asmán</i> , नः <i>naḥ</i> , us	युष्मान् <i>yushmán</i> , वः <i>vaḥ</i> , you
I. अस्माभिः <i>asmábbhiḥ</i> , by us	युष्माभिः <i>yushmábbhiḥ</i> , by you
D. अस्मभ्यं <i>asmábbhyam</i> , नः <i>naḥ</i> , to us	युष्मभ्यं <i>yushmábbhyam</i> , वः <i>vaḥ</i> , to you
Ab. अस्मात् <i>asmát</i> , from us	युष्मात् <i>yushmát</i> , from you
G. अस्माकं <i>asmákam</i> , नः <i>naḥ</i> , of us	युष्माकं <i>yushmákam</i> , वः <i>vaḥ</i> , of you
L. अस्मासु <i>asmásu</i> , in us	युष्मासु <i>yushmásu</i> , in you

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *naḥ*, त्वा *tvá*, ते *te*, वां *vám*, वः *vaḥ*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vá*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāp. vi. 1, 182.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. तः <i>sāḥ</i>	सा <i>sā</i>	तत् <i>tāt</i>	ते <i>té</i>	ताः <i>tāḥ</i>	तानि <i>tāni</i>
A. तं <i>tām</i>	तां <i>tām</i>	तत् <i>tāt</i>	तान् <i>tān</i>	ताः <i>tāḥ</i>	तानि <i>tāni</i>
I. तेन <i>téna</i>	तया <i>táyā</i>	तेन <i>téna</i>	तेः <i>taḥ</i>	ताभिः <i>tābhiḥ</i>	तैः <i>taḥ</i>
D. तस्मै <i>tāsmāi</i>	तस्यै <i>tāsyai</i>	तस्मै <i>tāsmāi</i>	तेभ्यः <i>tēbhyaḥ</i>	ताभ्यः <i>tābhyaḥ</i>	तेभ्यः <i>tēbhyaḥ</i>
Ab. तस्मात् <i>tāsmāt</i>	तस्याः <i>tāsyāḥ</i>	तस्मात् <i>tāsmāt</i>	तेभ्यः <i>tēbhyaḥ</i>	ताभ्यः <i>tābhyaḥ</i>	तेभ्यः <i>tēbhyaḥ</i>
G. तस्य <i>tāsyā</i>	तस्याः <i>tāsyāḥ</i>	तस्य <i>tāsyā</i>	तेषां <i>tēśhām</i>	तासां <i>tāsām</i>	तेषां <i>tēśhām</i>
L. तस्मिन् <i>tāsmīn</i>	तस्यां <i>tāsyām</i>	तस्मिन् <i>tāsmīn</i>	तेषु <i>tēshu</i>	तासु <i>tāsu</i>	तेषु <i>tēshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>tau</i>		ते <i>té</i>
I. D. Ab. ताभ्यां <i>tābhyām</i>		ताभ्यां <i>tābhyām</i>
G. L. तयोः <i>tāyoḥ</i>		तयोः <i>tāyoḥ</i>

§ 263. Base (in composition) तद् *tyad*.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. स्यः <i>syāḥ</i>	स्या <i>syā</i>	स्यत् <i>tyāt</i>	स्ये <i>tyé</i>	स्याः <i>tyāḥ</i>	स्यानि <i>tyāni</i>
A. स्यं <i>tyām</i>	स्यां <i>tyām</i>	स्यत् <i>tyāt</i>	स्यान् <i>tyān</i>	स्याः <i>tyāḥ</i>	स्यानि <i>tyāni</i>
I. स्येन <i>tyéna</i>	स्यया <i>tyáyā</i>	स्येन <i>tyéna</i>	स्यैः <i>tyaḥ</i>	स्याभिः <i>tyābhiḥ</i>	स्यैः <i>tyaḥ</i>
D. स्यस्मै <i>tyāsmāi</i>	स्यस्यै <i>tyāsyai</i>	स्यस्मै <i>tyāsmāi</i>	स्येभ्यः <i>tyēbhyaḥ</i>	स्याभ्यः <i>tyābhyaḥ</i>	स्येभ्यः <i>tyēbhyaḥ</i>
Ab. स्यस्मात् <i>tyāsmāt</i>	स्यस्याः <i>tyāsyāḥ</i>	स्यस्मात् <i>tyāsmāt</i>	स्येभ्यः <i>tyēbhyaḥ</i>	स्याभ्यः <i>tyābhyaḥ</i>	स्येभ्यः <i>tyēbhyaḥ</i>
G. स्यस्य <i>tyāsyā</i>	स्यस्याः <i>tyāsyāḥ</i>	स्यस्य <i>tyāsyā</i>	स्येषां <i>tyēśhām</i>	स्यासां <i>tyāsām</i>	स्येषां <i>tyēśhām</i>
L. स्यस्मिन् <i>tyāsmīn</i>	स्यस्यां <i>tyāsyām</i>	स्यस्मिन् <i>tyāsmīn</i>	स्येषु <i>tyēshu</i>	स्यासु <i>tyāsu</i>	स्येषु <i>tyēshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. स्यौ <i>tyau</i>		स्ये <i>tyé</i>
I. D. Ab. स्याभ्यां <i>tyābhyām</i>		स्याभ्यां <i>tyābhyām</i>
G. L. स्ययोः <i>tyāyoḥ</i>		स्ययोः <i>tyāyoḥ</i>

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *tya*.

मदीयः, °या, °यं, *maā'iyah*, *yā*, *yam*, mine.

त्वदीयः, °या, °यं, *tvadīyah*, *yā*, *yam*, thine.

तदीयः, °या, °यं, *tadīyah*, *yā*, *yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadīyah*, *yā*, *yam*, our.

युष्मदीयः, °या, °यं, *yushmadīyah*, *yā*, *yam*, your.

तदीयः, °या, °यं, *tadīyah*, *yā*, *yam*, their.

Other derivative possessive pronouns are मानकः* *māmākaḥ*, mine; तद्वकः *tvāvākaḥ*, thine; आत्मकः *āsmākaḥ*, our; यौष्मकः *yaushmākaḥ*, your. Likewise

मामकीनः *māmākīnaḥ*, mine ; तावकीनः *tāvākīnaḥ*, thine ; आस्माकीनः *āsmākīnaḥ*, our ; यौष्माकीयः *yaushmākīyaḥ*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृत्तवान् *svayam vṛitavān*, I chose it myself, thou chocest it thyself, he chose it himself ; स्वयं वृत्तवती *svayam vṛitavutī*, she chose it herself ; स्वयं वृत्तवन्तः *svayam vṛitavantah*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *âtman*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मनो नाम्ना पश्य *âtmanam âtmânâ pasya*, see thyself by thyself, *gnosce te ipsum* ; आत्मनो दोषं ज्ञात्वा *âtmano dosham jñâtvâ*, having known his own fault. It is used in the singular even when referring to two or three persons : आत्मनो देशमागम्य मृताः *âtmano desam âgamya mrītāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *svāḥ, svâ, svām*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛishṭvâ*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this ('very near).

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एषः <i>eshāḥ</i>	एषा <i>eshâ</i>	एतत् <i>etât</i>	एते <i>eté</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
A. एतं <i>etīm</i>	एतां <i>etām</i>	एतत् <i>etât</i>	एतान् <i>etān</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
I. एतेन <i>etēna</i>	एतया <i>etāyâ</i>	एतेन <i>etēna</i>	एतैः <i>etaiḥ</i>	एताभिः <i>etābhiḥ</i>	एतैः <i>etaiḥ</i>
D. एतस्मै <i>etāsmai</i>	एतस्यै <i>etāsyai</i>	एतस्मै <i>etāsmai</i>	एतेभ्यः <i>etēbhyah</i>	एताभ्यः <i>etābhyah</i>	एतेभ्यः <i>etēbhyah</i>
Ab. एतस्मात् <i>etāsmât</i>	एतस्याः <i>etāsyāḥ</i>	एतस्मात् <i>etāsmât</i>	एतेभ्यः <i>etēbhyah</i>	एताभ्यः <i>etābhyah</i>	एतेभ्यः <i>etēbhyah</i>
G. एतस्य <i>etāsya</i>	एतस्याः <i>etāsyāḥ</i>	एतस्य <i>etāsya</i>	एतेषां <i>etēshām</i>	एतासां <i>etāsām</i>	एतेषां <i>etēshām</i>
L. एतस्मिन् <i>etāsmīn</i>	एतस्यां <i>etāsyām</i>	एतस्मिन् <i>etāsmīn</i>	एतेषु <i>etēshu</i>	एतासु <i>etāsū</i>	एतेषु <i>etēshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. एतौ <i>etaū</i>	एते <i>eté</i>	एते <i>eté</i>
I. D. Ab. एताभ्यां <i>etābhyām</i>	एताभ्यां <i>etābhyām</i>	एताभ्यां <i>etābhyām</i>
G. L. एतयोः <i>etāyoh</i>	एतयोः <i>etāyoh</i>	एतयोः <i>etāyoh</i>

§ 269. Base (in composition) इद् *idam*, this (indefinitely). (Accent, Pāṇ. VI. 1, 171.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. अयं <i>ayám</i>	इयं <i>iyām</i>	इद् <i>idám</i>	इमे <i>imé</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
A. इमं <i>imám</i>	इमां <i>imām</i>	इद् <i>idám</i>	इमान् <i>imān</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
I. अनेन <i>anēna</i>	अनया <i>anāyâ</i>	अनेन <i>anēna</i>	एभिः <i>ebhiḥ</i>	आभिः <i>ābhiḥ</i>	एभिः <i>ebhiḥ</i>
D. अस्मै <i>asmai</i>	अस्यै <i>asyai</i>	अस्मै <i>asmai</i>	एभ्यः <i>ebhyāḥ</i>	आभ्यः <i>ābhyāḥ</i>	एभ्यः <i>ebhyāḥ</i>
Ab. अस्मात् <i>asmât</i>	अस्याः <i>asyāḥ</i>	अस्मात् <i>asmât</i>	एभ्यः <i>ebhyāḥ</i>	आभ्यः <i>ābhyāḥ</i>	एभ्यः <i>ebhyāḥ</i>
G. अस्य <i>asyā</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asyā</i>	एषां <i>eshām</i>	आसां <i>āsām</i>	एषां <i>eshām</i>
L. अस्मिन् <i>asmīn</i>	अस्यां <i>asyām</i>	अस्मिन् <i>asmīn</i>	एषु <i>eshū</i>	आसु <i>āsū</i>	एषु <i>eshū</i>

	MASC.	DUAL. FEM.	NEUT.
N.A.V.	इमौ <i>imai</i>	इमे <i>imé</i>	इमे <i>imé</i>
I.D.Ab.	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>
G.L.	अनयोः <i>anāyoḥ</i>	अनयोः <i>anāyoḥ</i>	अनयोः <i>anāyoḥ</i>

§ 270. एतद् *etād* and इदं *idām*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*, which has no accent.

	SINGULAR. MASC.	SINGULAR. FEM.	SINGULAR. NEUT.	PLURAL. MASC.	PLURAL. FEM.	PLURAL. NEUT.
A.	एनं <i>enam</i>	एनां <i>enām</i>	एनत् <i>enat</i>	एनान् <i>enān</i>	एनाः <i>enāḥ</i>	एनानि <i>enāni</i>
I.	एनेन <i>enena</i>	एनया <i>enayā</i>	एनेन <i>enena</i>			

	DUAL. MASC.	DUAL. FEM.	DUAL. NEUT.
A.	एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>
G.L.	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>

Ex. अनेन व्याकरणधीतं एनं छंदोऽध्यापय *anena vyākaraṇam adhītam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं खं *anayoḥ pavitram kulam, enayoḥ prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

	SINGULAR. MASC.	SINGULAR. FEM.	SINGULAR. NEUT.
N.	असौ <i>asaú</i>	असौ <i>asaú</i>	अदः <i>addḥ</i>
A.	अमुं <i>amúm</i>	अमुं <i>amúm</i>	अदः <i>addḥ</i>
I.	अमुना <i>amúnā</i>	अमुया <i>amuyā</i> (Rv. i. 29, 5)	अमुना <i>amúnā</i>
D.	अमुमै <i>amúshmai</i>	अमुमै <i>amúshyai</i>	अमुमै <i>amúshmai</i>
Ab.	अमुष्मात् <i>amúshmat</i>	अमुष्याः <i>amúshyāḥ</i>	अमुष्मात् <i>amúshmat</i>
G.	अमुष्य <i>amúshya</i>	अमुष्याः <i>amúshyāḥ</i>	अमुष्य <i>amúshya</i>
L.	अमुष्मिन् <i>amúshmin</i>	अमुष्यां <i>amúshyām</i>	अमुष्मिन् <i>amúshmin</i>
	PLURAL. MASC.	PLURAL. FEM.	PLURAL. NEUT.
N.	अमी <i>amí</i>	अमूः <i>amúḥ</i>	अमूनि <i>amúni</i>
A.	अमून् <i>amún</i>	अमूः <i>amúḥ</i>	अमूनि <i>amúni</i>
I.	अमीभिः <i>amíbbhiḥ</i>	अमूभिः <i>amúbbhiḥ</i>	अमीभिः <i>amíbbhiḥ</i>
D.Ab.	अमीभ्यः <i>amíbbhyaḥ</i>	अमूभ्यः <i>amúbbhyaḥ</i>	अमीभ्यः <i>amíbbhyaḥ</i>
G.	अमीषां <i>amíśhām</i>	अमूषां <i>amúśhām</i>	अमीषां <i>amíśhām</i>
L.	अमीषु <i>amíśhu</i>	अमूषु <i>amúśhu</i>	अमीषु <i>amíśhu</i>

	DUAL. MASC. FEM. NEUT.	
N.A.V.	अमू <i>amú</i>	I.D.Ab. अमूभ्यां <i>amúbbhyām</i>
		G.L. अमूयोः <i>amúyoḥ</i>

Relative Pronoun.§ 272. Base (in composition) यद् *yád*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yáh</i>	या <i>yá</i>	यत् <i>yát</i>	ये <i>yé</i>	याः <i>yáh</i>	यानि <i>yáni</i>
A. यं <i>yám</i>	यां <i>yám</i>	यत् <i>yát</i>	यान् <i>yán</i>	याः <i>yáh</i>	यानि <i>yáni</i>
I. येन <i>yéna</i>	यया <i>yáyá</i>	येन <i>yéna</i>	यैः <i>yaiáh</i>	याभिः <i>yábhih</i>	यैः <i>yaiáh</i>
D. यस्मै <i>yásmai</i>	यस्यै <i>yásyai</i>	यस्मै <i>yásmai</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
Ab. यस्मात् <i>yásmāt</i>	यस्याः <i>yásyáh</i>	यस्मात् <i>yásmāt</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
G. यस्य <i>yásya</i>	यस्याः <i>yásyáh</i>	यस्य <i>yásya</i>	येषां <i>yéshám</i>	यासां <i>yásám</i>	येषां <i>yéshám</i>
L. यस्मिन् <i>yásmín</i>	यस्यां <i>yásyám</i>	यस्मिन् <i>yásmín</i>	येषु <i>yéshu</i>	यासु <i>yásu</i>	येषु <i>yéshu</i>

DUAL.

MASC.	FEM.	NEUT.
N. A. V. यौ <i>yau</i>	ये <i>yé</i>	ये <i>yé</i>
I. D. Ab. याभ्यां <i>yábhyám</i>	याभ्यां <i>yábhyám</i>	याभ्यां <i>yábhyám</i>
G. L. ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>

Interrogative Pronouns.§ 273. Base (in composition) किं *kím*, Who or which ?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>káh</i>	का <i>ká</i>	किं <i>kím</i>	के <i>ké</i>	काः <i>káh</i>	कानि <i>káni</i>
A. कं <i>kám</i>	कां <i>kám</i>	किं <i>kím</i>	कान् <i>kán</i>	काः <i>káh</i>	कानि <i>káni</i>
I. केन <i>kéna</i>	कया <i>káyá</i>	केन <i>kéna</i>	कैः <i>kaiáh</i>	काभिः <i>kábhih</i>	कैः <i>kaiáh</i>
D. कस्मै <i>kásmi</i>	कस्यै <i>kásyai</i>	कस्मै <i>kásmi</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
Ab. कस्मात् <i>kásmāt</i>	कस्याः <i>kásyáh</i>	कस्मात् <i>kásmāt</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
G. कस्य <i>kásya</i>	कस्याः <i>kásyáh</i>	कस्य <i>kásya</i>	केषां <i>késhám</i>	कासां <i>kásám</i>	केषां <i>késhám</i>
L. कस्मिन् <i>kásmín</i>	कस्यां <i>kásyám</i>	कस्मिन् <i>kásmín</i>	केषु <i>késhu</i>	कासु <i>kásu</i>	केषु <i>késhu</i>

DUAL.

MASC.	FEM.	NEUT.
N. A. कौ <i>kaú</i>	के <i>ké</i>	के <i>ké</i>
I. D. Ab. काभ्यां <i>kábhyám</i>	काभ्यां <i>kábhyám</i>	काभ्यां <i>kábhyám</i>
G. L. कयोः <i>káyoh</i>	कयोः <i>káyoh</i>	कयोः <i>káyoh</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pāṇ. v. 3, 71). त्वया *tvayá*, By thee! instead of तया *tvayá*. युवयोः *yuvakayoh*, Of you two! अस्माभिः *asmakábhih*, With us! अयकं *ayakam*, असकौ *asakau*, &c. (See Siddh.-Kaum. vol. 1. p. 706)

Compound Pronouns.

§ 275. By adding दृश् *dṛś*, दृश *dṛśa*, or दृक्ष *dṛiksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādṛś*, तादृश *tādṛśa*, तादृक्ष *tādṛiksha*, such like.

एतादृश् *etādṛś*, एतादृश *etādṛśa*, एतादृक्ष *etādṛiksha*, this like.

यादृश् *yādṛś*, यादृश *yādṛśa*, यादृक्ष *yādṛiksha*, what like.

इदृश् *īdṛś*, इदृश *īdṛśa*, इदृक्ष *īdṛiksha*, this like.

कीदृश् *kidṛś*, कीदृश *kidṛśa*, कीदृक्ष *kīdṛiksha*, What like?

These are declined in three genders, forming the feminine in ई *ī*. तादृक् *tādṛik*, m. n.; तादृशी *tādṛīś*, f.; or तादृशः, °शी, °श्, *tādṛīśah*, *ī*, *am*. Similarly formed are मादृश *mādṛśa*, त्वदृश *tvādṛśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

तावत् <i>tāvat</i> , so much,	} declined like nouns in वत् <i>vat</i> (§ 187).
एतावत् <i>etāvat</i> , so much,	
यावत् <i>yāvat</i> , as much,	
इयत् <i>īyat</i> , so much,	} इयान् <i>īyān</i> , इयती <i>īyatī</i> , इयत् <i>īyat</i> .
कियत् <i>kīyat</i> , How much ?	

Note—On the declension of कति *kāti*, How many? तति *tāti*, so many, and यति *yāti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kāchit*, किञ्चित् *kimchit*, some one; also कश्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed: कदा *kadā*, कदाचित् *kadāchit*, कदाचन *kadāchana*, once; क्व *kva*, Where? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः *yah kah*, whosoever; यस्य कस्य *yasya kasya*, whosoever. Likewise यः कश्चित् *yah kaśchit*, whosoever, or यः कथं *yah kaścha*, or यः कश्चन *yah kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यः, या या, यद् यद्, *yo yah, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose: यत्तद् *yuttad*, whatsoever.

Pronominal Adjectives.

§ 278. Under the name of *Sarvanāman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add त्वत् *tvat*, other); 9. words formed by the suffixes इतर *tara* and उत्तम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *sima*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्व *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अपर *apara*, west or posterior; 17. दक्षिण *dakṣiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पू. *antarā pūh*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakṣiṇa*, if it means clever; nor स्व *sva*, if it means kinsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pūrva* to अधर *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakṣiṇā gāthakāḥ*, clever minstrels; उत्तराः कुरवः *uttarāḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूतः खाः *prabhūtāḥ svāḥ*, great treasures (Kās. I. 1, 3, 5); ग्रामयोर्ंतरे वसति *grāmāyor antare vasati*, he lives between the two villages.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. सर्वः <i>sārvaḥ</i> *	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
A. सर्वं <i>sārvam</i>	सर्वौ <i>sārvau</i>	सर्वान् <i>sārvān</i>
I. सर्वेण <i>sārveṇa</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वैः <i>sārvaiḥ</i>
D. सर्वस्मै <i>sārvasmai</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvēbhyāḥ</i>
Ab. सर्वस्मात् <i>sārvasmāt</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvēbhyāḥ</i>
G. सर्वस्य <i>sārvasya</i>	सर्वयोः <i>sārvayoḥ</i>	सर्वेषां <i>sārvēśhām</i>
L. सर्वस्मिन् <i>sārvasmin</i>	सर्वयोः <i>sārvayoḥ</i>	सर्वेषु <i>sārvēśhu</i>
I. सर्वं <i>sārva</i>	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
SINGULAR.	FEMININE.	
	DUAL.	PLURAL.
N. सर्वा <i>sārvā</i>	सर्वे <i>sārve</i>	सर्वाः <i>sārvāḥ</i>
A. सर्वा <i>sārvām</i>	सर्वे <i>sārve</i>	सर्वाः <i>sārvāḥ</i>

I. सर्वया <i>sárvayā</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभिः <i>sárvābhiḥ</i>
D. सर्वस्यै <i>sárvasyai</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभ्यः <i>sárvābhyāḥ</i>
Ab. सर्वस्याः <i>sárvasyāḥ</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभ्यः <i>sárvābhyāḥ</i>
G. सर्वस्याः <i>sárvasyāḥ</i>	सर्वयोः <i>sárvayoḥ</i>	सर्वासाम् <i>sárvāsām</i>
L. सर्वस्यां <i>sárvasyām</i>	सर्वयोः <i>sárvayoḥ</i>	सर्वसु <i>sárvāsu</i>

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N.A.V. सर्वै *sárvam*सर्वे *sárve*सर्वाणि *sárvāṇi*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take त् *t* in the Nom. Acc.Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyaḥ*, masc. ; अन्या *anyā*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhābhyām*, G. L. उभयोः *ubhayoḥ* ; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayaḥ*, °यी *-yī*, °यम् *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.

PLURAL.

N. उभयः *ubhayaḥ*

—

उभये *ubhaye*A. उभयम् *ubhayam*उभयान् *ubhayān*I. उभयेन *ubhayena*उभयैः *ubhayaiḥ*D. उभयस्मै *ubhayasmāi*, &c.उभयेभ्यः *ubhayebhyaḥ*, &c.

§ 282. The nine words from पूर्व *pūrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इ *i* or अः *aḥ* ; in the Abl. Sing. स्मात् *smāt* or अत् *at* ; in the Loc. Sing. स्मिन् *smiṇ* or इ *i*.

SINGULAR.

DUAL.

PLURAL.

N. पूर्वः *pūrvah*पूर्वौ *pūrvau*पूर्वे *pūrve* or पूर्वैः *pūrvaiḥ*A. पूर्वम् *pūrvam*पूर्वौ *pūrvau*पूर्वान् *pūrvān*I. पूर्वेण *pūrveṇa*पूर्वाभ्यां *pūrvābhyām*पूर्वैः *pūrvaiḥ*D. पूर्वस्मै *pūrvasmāi*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyaḥ*Ab. पूर्वस्मात् *pūrvasmāt* or पूर्वात् *pūrvāt*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyaḥ*G. पूर्वस्य *pūrvasya*पूर्वयोः *pūrvayoḥ*पूर्वेषां *pūrvēśhām*L. पूर्वस्मिन् *pūrvasmin* or पूर्वे *pūrve*पूर्वयोः *pūrvayoḥ*पूर्वेषु *pūrvēshu*

§ 283. The following words may likewise take अः *aḥ* or इ *i* in the Nom. Plur. masc. (Pāp. 1. 1, 33.)

प्रथमः *prathamah*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ*; fem. प्रथमा *prathamā*.

चरमः *charamah*, last, चरमौ *charamau*, चरमे *charamē* or चरमाः *charamāḥ*.

द्वितयः *dvitayaḥ*, two-fold, fem. द्वितयी *dvitayī*, and similar words in त्रय *taya*; त्रितयः *tritayaḥ*, three-fold ; त्रितये *tritaye* or त्रितयाः *tritayāḥ*.

द्वयः *dvayaḥ*, two-fold, fem. द्वयो *dvayā*, and similar words in यद्वा ; त्रयः *trayaḥ*.

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemaḥ*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntaḥ*.

§ 284. द्वितीयः *dvitīyaḥ* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyaḥ</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāḥ</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेः <i>dvitīyāḥ</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmāi</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyēbhyāḥ</i>
Ab. द्वितीयात् <i>dvitīyāt</i> or द्वितीयस्मात् <i>dvitīyasmāt</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyēbhyāḥ</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयेषु <i>dvitīyeshu</i>

At the end of Bahuvrīhi compounds the Sarvanvīhans are treated like ordinary words : Dat. Sing. प्रियोभयाय *priyobhayaḥ*, to him to whom both are dear (Pāṇ. 1. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier ; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. 1. 1, 30). Likewise in Dvandvas ; पूर्वोपराणां *pūrvoparāṇām*, of former and later persons (Pāṇ. 1. 1, 31), though in the Nom. Plur. these Dvandvas may take इः ; पूर्वोपरे *pūrvopare* or पूर्वोपराः *pūrvoparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. 1. 1, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc.	चिरं <i>chiram</i> , a long time.
Instr.	चिरेण <i>chireṇa</i> , in a long time.
Dat.	चिराय <i>chirāya</i> , for a long time.
Abl.	चिरात् <i>chirāt</i> , long ago.
Gen.	चिरस्य <i>chirasya</i> , a long time.
Loc.	चिरे <i>chire</i> , long.

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.
2. त्रा *tra*, with a locative meaning.
3. दा *dā*, with a temporal meaning ; also raised to दानौ *dānām*.
4. तात् *tāt*, with a locative meaning.

5. या *ihā*, with a meaning of modality; likewise यं *tham* and यथा.

6. सात् *sāt*, expressive of effect.

7. आ *ā* and आहि *āhi*, local.

8. हि *rhi*, terminal and causal.

9. तर् *tar*, local.

10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.

ततः *tataḥ*, thence. यतः *yataḥ*, whence. इतः *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.)
 अतः *ataḥ*, hence. कुतः *kutaḥ*, Whence? अमुतः *amutaḥ*, thence. मत्तः *mattaḥ*, from me.
 अस्मात् *asmattaḥ*, from us. भवत्तः *bhavattaḥ*, from your Honour. पूर्वतः *pūrvataḥ*,
 before (in a general local or temporal sense). सर्वतः *sarvataḥ*, always. अग्रतः *agrataḥ*,
 before, like अग्रे *agre*. अभितः *abhitah*, around, near. उभयतः *ubhayataḥ*, on both sides.
 परितः *paritah*, all round. ग्रामतः *grāmatuḥ*, from the village. अज्ञानतः *ajñānataḥ*,
 from ignorance.

2. त्र *tra*, locative; originally दा *trā*, as in पुरुषदा *purushatrā*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*,
 there, in the next world. एकत्र *ekatra*, at one place, together. सत्र *satrā*, with,
 and सत्तं *satram*, with (see सह *saha*).

3. दा *dā*, temporal.

तदा *tadā* then, and तदानि *tadānīm*. यदा *yadā*, when. कदा *kadā*, When? अन्यदा *anyadā*,
 another time. सर्वदा *sarvadā*, always, at all times. एकदा *ekadā*, at one time.
 सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *idānīm*, now.

4. तात् *tāt*, local.

प्राक्तात् *prāktāt*, in front.

Frequently after a base in स *s*:

पुरस्तात् *purastāt*, before. अधस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards.
 अधस्तात् *adharastāt*, below. उपरिहात् *uparishāt*, above.

5. या *thā*, modal.

तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *sarvathā*, in every way. उभयथा *ubhayathā*, in
 both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two
 ways. इतरथा *itarathā*, in the other way. वृथा *vrithā*, vainly (?). Or यं *tham*, in
 कथं *katham*, How? इत्थं *ittham*, thus. Or यथा *atha*, thus.

6. सात् *sāt*, effective.

राजसात् *rājasāt*, (राज्ञोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasāt*,
 reduced to ashes. अग्निसात् *agnisāt*, reduced to fire.

7. आ *ā* and आहि *āhi*, local.

दक्षिणाहि *dakṣiṇāhi*, in the South, or दक्षिणा *dakṣiṇā*. उत्तराहि *uttarāhi*, in the North,
 or उत्तरा *uttarā*. अंतरा *antarā* (or ऐ-*ram*, or ऐ-*re*, or ऐषा-*reṣa*), between. पुरा
purā, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastāt*, before.)
 पश्चा *paścā*, behind, (or पश्चात् *paścāt*.)

Adverbs such as मृषा *mudhā*, in vain, मृषा *mṛishā*, falsely, are instrumental cases of
 obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore.
तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर् *prātar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.

Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i.e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i.e. a verb the action of which refers to another)
Ex. ददाति *dadāti*, he gives.
2. The *Ātmanepada*, i.e. intransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i.e. a verb the action of which refers to the agent.)
Ex. चादत्ते *ādatte*, he takes.

Note—The distinction between the *Parasmaipada* and *Ātmanepada* is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the *Parasmaipada* only, others in the *Ātmanepada* only; others in both voices. Those which are used in the *Parasmaipada* only, are verbs the action of which was originally conceived as transitive; e.g. भूमिं मंथति *bhūmim manthati*, he shakes the earth; मांसं खादति *māṁsam khādati*, he eats meat; ग्राममाति *grāmaṁ atati*, he goes to or approaches the village. Those which are used in the *Ātmanepada* only, were originally verbs expressive of states rather than of actions; e.g. एधते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down. Such roots are marked in the Dhātupāṭha as *n-it* or *anuddīta-it* (Pāp. 1. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the *Parasmaipada*, while others which govern an accusative, are always conjugated in the *Ātmanepada*. हसति *hasati*, he laughs, is always *Parasmaipadin*, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the *Ātmanepada*; e.g. व्यतिहसन्ति *vyatihāsanti*, they laugh at each other (Pāp. 1. 3, 15, vārt. 1, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the *Ātmanepada*; and verbs like द्रायते *trāyate*, he protects, are *Ātmanepadin* (i.e. used in the *Ātmanepada*), though they govern an accusative; e.g. द्रायस्व मां *trāyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the *Parasmaipada* and *Ātmanepada*, take the one or the other form according as the action of the verb is conceived to be either transitive or reflexive;

e.g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pāṇ. I. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी *nī*, to lead, is used as Parasmaipada in such expressions as गंडं विनयति *gaṇḍam vinayati**, he carries off a swelling; but as Âtmanepada, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. Âtm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *aridhat*, Par., or अवर्धिष्ट *arardhishṭa*, Âtm. he grew. (Pāṇ. I. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e.g. विशति *viśati*, he enters; but निदिशते *ni-viśate*, he enters in. (Pāṇ. I. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pāṇ. I. 3, 62). Denominatives ending in आय *āya* have both forms (Pāṇ. I. 3, 90). The intensives have two forms: one in य *ya*, which is always Âtmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes य *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

	PARASMAIPADA.	ÂTMANEPADA.
1. The Present (Lat)	भवामि <i>bhāvāmi</i>	भवे <i>bhāve</i>
2. The Imperfect (Lat)	अभवं <i>ābhavam</i>	अभवे <i>ābhave</i>
3. The Optative (Lat)	भवेयं <i>bhāveyam</i>	भवेय <i>bhāveya</i>
4. The Imperative (Lat)	भवानि <i>bhāvāni</i>	भवे <i>bhāvai</i>

II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ÂTMANEPADA.
5. The Reduplicated Perfect (Lit)	बभूव <i>babhūva</i>	बभूवे <i>babhūve</i>
6. The Periphrastic Perfect (Lit)	चोरया बभूव <i>chorayām babhūva</i>	चोरयां बभूवे <i>chorayām babhūve</i>
7. The First Aorist (Lit)	अबोधिमं <i>ābodhisham</i>	अभविषि <i>ābhavishi</i>
8. The Second Aorist (Lit)	अभूव <i>ābhūvam</i>	अभिवे <i>ābhive</i>
9. The Future (Lit)	भविष्यामि <i>bhavishyāmi</i>	भविष्ये <i>bhavishyē</i>

* Cf. Siddhānta-Kaumudi, ed. Tārānātha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

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|-----------------------------------|-----------------------------|----------------------------|
| 10. The Conditional (Lṛiñ) | अभविष्यं <i>ābhaviṣyam</i> | अभविष्ये <i>ābhaviṣhye</i> |
| 11. The Periphrastic Future (Lut) | भवितास्मि <i>bhavitāsmi</i> | भविताहे <i>bhavitāhe</i> |
| 12. The Benedictive (Āsīr liñ) | भूयासं <i>bhūyāsam</i> | भविषीय <i>bhaviṣhīyá</i> |
13. The Subjunctive (Let) occurs in the Veda only.

Signification of the Tenses and Moods.

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,

- Command ; e.g. त्वं ग्रामं गच्छे: *tvam grāmam gachchheh*, thou mayest go, i.e. go thou to the village.
 - Wish ; e.g. भवानिहामीत *bhavān ihāsīta*, Let your honour sit here!
 - Inquiring ; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhiyīya, uta tarkam adhiyīya*, Shall I study the Veda or shall I study logic?
 - Supposition (*sambhāvana*) ; e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapāraḡo brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.
 - Condition ; e.g. दंडश्चेन्न भवेन्नोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loka vinasheyur imāh prajāh*, if there were not punishment in the world, the people would perish. यः पठेत् स आप्नुयात् *yah paṭhet sa āpnuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रैर्भ्यस्तद्वद्वादमात्मरः *yad yad rocheta vipreibhyas tat tad dadyād amatsarah*, whatever pleases the Brāhmans let one give that to them not niggardly.
 - It is used in relative dependent sentences ; e.g. यच्च त्वमेवं कुर्या न श्रद्धे *yach cha tvam evam kuryā na śraddhe*, I believed not that thou couldst act thus. यन्नादृशाः कृष्णं निंदेन्नाश्चर्यं *yat tādṛśāh kṛṣṇam ninderann āścharyam*, that such persons should revile Kṛishṇa, is wonderful.
4. The Imperative requires no explanation, as far as the second person is concerned ; e.g. तुद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative ; e.g. इच्छामि भवान्भुङ्क्तां *ichchāmi bhavān bhuṅktām*, I wish your honour may eat.
5. The Reduplicated Perfect denotes something absolutely past.
6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.
7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
9. The Future, also called the Indefinite Future ; e.g. देवश्चेद्वारिष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhānyam vapsyāmah*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yāvaj-jivam annam dāsyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्तुः *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139); e. g. सुप्रिशिद्धेदभविष्यत्तदा सुभिक्षमभविष्यत् *suṣṛiṣṭhēd abhavishyat tadā subhikṣham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future; e. g. अयोध्यां चः प्रयातासि *ayodhyām śvaḥ prayātāsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrīmān bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long!
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राश्र *bhrāś*, भ्राश्र *bhlāś*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुद् *truṭ*, लश् *lash* belong to the Bhû and Div classes; भ्राश्रते *bhrāśate* or भ्राश्र्यते *bhrāśyate*, &c. (Pāṇ. III. 1, 70). Again, कुम् *sku*, स्तम् *stambh*, कुम् *stumbh*, स्तम् *skambh*, कुम् *skumbh* belong to the Su and Krî classes; कुनोति *skunoti* or कुनाति *skunāti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुः *chi-nu-máh*, we search; अचिनुम *áchi-nu-ma*, we searched. But the Past Participle चितः *chitáh*, searched, or the Reduplicated Perfect चिच्युः *chichy-úh*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in च a.
- II. Bases which in the modified tenses end in any letter but च a.

This second division is subdivided into,

- II a. Bases which insert नु nu, उ u, or नी nī, between the root and the terminations.
- II b. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them भ्वादि *bhvádī*, because the first verb in their lists is भू *bhū*, to be).
 - a. च a is added to the last letter of the root.
 - b. The vowel of the root takes Guṇa, where possible (i.e. long or short i, u, ri, if final ; short i, u, ri, li, if followed by one consonant).
- Ex. बुध् *budh*, to know ; बोधति *bódh-a-ti*, he knows. भू *bhū*, to be ; भवति *bháv-a-ti*, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, भाषयति *bháváyati*, he causes to be ; desideratives, बुभूषति *búbhúshati*, he wishes to be, from भू *bhū* ; intensives in the Âtmanepada, बेभिद्यते *bebhidýáte*, he cuts much ; and denominatives, नमस्यति *namasyáti*, he worships, लोहितायति *lohítáyáti*, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them तुदादि *tudádi*, because the first root in their lists is तुद् *tud*, to strike).

- a. च a is added to the last letter of the root.
- b. Before this च a, final इ i and ई ī are changed to इय् *iy*.

उ u and ऊ ū	to उव् <i>uv</i> .
ऋ ṛi	to रिय् <i>riy</i> .
ॠ ṛī	to इर् <i>ir</i> (§ 110).

Ex. तुद् *tud*, to strike ; तुदति *tud-á-ti*. रि *ri*, to go ; रियति *riy-á-ti*. नू *nū*, to praise ; नुवति *nur-á-ti*. मृ *mṛi*, to die ; म्रियते *mriy-á-te*. कृ *kṛi*, to scatter ; किरति *kir-á-ti*.

Note—The accent in verbs of the Tud class rests on the intermediate च a ; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divádi*, because the first root in their lists is दिव् *div*, to play).

- a. य ya is added to the last letter of the root.

Ex. नह् *nah*, to bind ; नहति *náh-ya-ti*. बुध् *budh*, to awake ; बुध्यते *búdh-ya-te*.

Note—The accent in verbs of the Div class rests on the radical vowel ; though there are traces to show that some verbs of this class had the accent originally on य ya.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churádi*, because the first root in their lists is चुर *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

Ex. दल् *dal*, to cut; दालयति *dāl-āya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, चुरि *ri*, ल्लि *li*, these vowels take Guṇa, while चुरि becomes ईरि *īr*.

Ex. श्लिष् *ślish*, to embrace; श्लेषयति *ślesh-āya-ti*. चुर *chur*, to steal; चोरयति *chor-āya-ti*. मृष *mṛish*, to endure; मर्षयते *marsh-āya-te*. कृत् *kṛt*, to praise; कीर्तयति *kīrt-āya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, चुरि *ri*, and चुरि *ri*, take Vṛiddhi.

Ex. ज्रि *jri*, to grow old; ज्राययति *jrāy-āya-ti*. मी *mī*, to walk; माययति *māy-āya-ti*. धृ *dhri*, to hold; धारयति *dhār-āya-ti*. पू *pri*, to fill; पारयति *pār-āya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *aya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *nī* is raised to ना *nā* in the Krî, and न् *n* to न्ना *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and vice versa, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II *a.* Bases which take नु *nu*, उ *u*, नी *ní*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svádi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations,
नो *no* before weak terminations.

Ex. सु *su*, to squeeze out ; सुनुमः *su-nu-máḥ*, 1st pers. plur. Pres.

सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanádi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations,
ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch ; तनुमः *tan-u-máḥ*, 1st pers. plur. Pres.

तनोमि *tan-ó-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kṛi*. करोमि *karomi*, I do.

3. The Krî class (the ninth with native grammarians, and called by them क्वादि *kryádi*, because the first root in their lists is क्री *krî*).

नी *ní* is added to the last letter of the root, before strong terminations,
ना *ná* before weak terminations,

न् *n* before strong terminations beginning with vowels.

Ex. क्री *krî*, to buy ; क्रीणोमः *krî-ñí-máḥ*, 1st pers. plur. Pres.

क्रीणामि *krî-ñá-mi*, 1st pers. sing. Pres.

क्रीणन्ति *krî-ñ-ánti*, 3rd pers. plur. Pres.

II *b.* Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them खादि *adádi*, because the first root in their lists is खद् *ad*, to eat).

a. The terminations are added immediately to the last letter of the base ; and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§ 107–145) must be carefully observed.

b. The strong base before the weak terminations takes Guṇa where possible (§ 296, 1. *b*).

Ex. लिह् *lih*, to lick ; लिहः *lih-máḥ*, we lick ; लेहि *léh-mi*, I lick ; लेहि *lék-shi*, thou lickest (§ 127) ; लीह *līdhá*, you lick (§ 128) ; खलेद् *álet*, thou lickedst (§ 128).

The accent is on the first vowel of the terminations, except in case of weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyâdi*, because the first root in their lists is हु *hu*, जुहोति *juhóti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-máh*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pāṇ. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dádhati*; दधति *dádhati* (Pāṇ. VI. 1, 189–190). Whether this rule extends to the Optative Âtmanepada is doubtful. We find in the Rig-veda both *dádhatta* and *dadhátá*. Prof. Benfey, who at first accentuated *dadhátá*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Âgama slyuṭ is, no doubt, avidyamānavat svaravidhau (Pāṇ. III. 1, 3, vārt. 2); but the question is whether *ta* is to be treated as *ajâdi*, beginning with a vowel, or whether the termination is *ta* with Âgama *t*. I adopt the former view, and see it confirmed by the Pratyudâharana given in VI. 1, 189. For if *yât* of *dad-yât* is no longer *ajâdi*, then *ta* in *dád-ta* must be *ajâdi* on the same ground. The reduplicated verbs *bhî*, *hrî*, *bhîri*, *hu*, *mad*, *jan*, *dhan*, *daridrâ*, *jâgri* have the Udâtta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bîbhárti*, but बिभ्रति *bîbhrati* (Pāṇ. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhâdi*, because the first root in their lists is रुध् *rudh*, रुध्ति *ruñâddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न् *n* is inserted, which in the strong base before weak terminations is raised to न् *na*.

Ex. युज् *yuj*, to join: युञ्जः *yu-ñ-j-máh*, we join; युज्मि *yu-nâ-j-mi*, I join.

The accent falls on न् *na*, wherever it appears, unless it is attracted by the augment.

First Division.

Bhû class, with native grammarians,		Bhvâdi, I class.
Tud class,	—	Tudâdi, VI class.
Div class,	—	Divâdi, IV class.
Chur class,	—	Churâdi, X class.

Second Division.

Su class, with native grammarians,		Svâdi, V class.
Tan class,	—	Tanâdi, VIII class.
Krî class,	—	Kryâdi, IX class.
Ad class,	—	Adâdi, II class.
Hu class,	—	Juhotyâdi, III class.
Rudh class,	—	Rudhâdi, VII class.

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ *a* as their initial augment. This अ *a* has the accent. Thus from बुध् *budh*, Present बोधामि *bódhāmi*; Imperfect अबोधम् *ábodham*.

Roots beginning with vowels always take Vṛddhi, the irregular result of the combination of the augment with the initial vowels. (Pân. vi. 1, 90.)

अ *a* with अ *a*, or आ *á*, = आ *á*.

अ *a* with इ *i*, ई *í*, ए *e*, or ऐ *ai*, = ऐ *ai*.

अ *a* with उ *u*, ऊ *ú*, ओ *o*, or औ *au*, = औ *au*.

अ *a* with अरि *ri*, or अरि *ri*, = अरि *ár*.

From अर्च *arch*, अर्चति *archati*, he praises, आर्चत् *árchat*, he praised.

From ईक्ष् *iksh*, ईक्षते *ikshate*, he sees, ऐक्षत् *áikshata*, he saw.

From उद् *und*, उनत्ति *unatti*, he wets, औनत् *áinat*, he wetted.

From अरि *ri*, अरिचति *richchati*, he goes, आरिचत् *árchchhat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *má* (Pân. vi. 4, 74). मा भवान् कार्षीत् *má bhavān kârshít*, Let not your Honour do this! or मा स्म करोत् *má sma karot*, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

उब् *budh* = बुबुब् *bubudh*. भृ *bhū* is exceptional in forming बभृ *babhū*. (Pân. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धृद् *dhū*, to shake, = दुधृद् *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज *j*. (Pân. VII. 4, 62.)

कुट् *kuṭ*, to sever, = चुकुट् *chukuṭ*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *juhas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुञ् *kruś*, to shout, = चुक्रुञ् *chukruś*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushṭu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tasṭan*.

स्पृध् *spardh*, to strive, = पस्पृध् *paspardh*.

स्था *sthā*, to stand, = तस्या *tasthā*.

श्रुत् *śhyut*, to drop, = चुश्रुत् *chuśhyut*.

But स्मृ *smṛi*, to pine, = सम्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्रौ *kri*, to buy, = चिक्रौ *chikri*.

सूद् *sūd*, to strike, = सुषूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.

दौक् *dhauk*, to approach, = दुदौक् *ḍudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *ā*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शौ *śo*, to sharpen, = शशौ *śaśau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasāraṇa*.) Pāṇ. VI. 1, 17.

ROOT.	FIRST PERS. SING. REDUPL. PERF.	WEAK FORM*.	WEAKEST FORM†.
यज् <i>yaj</i> = इयाज् <i>iyāja</i> , to sacrifice, (for ययाज् <i>yayāja</i> .)	ईज् <i>īj</i> .	(इज् <i>ij</i> .)	
वच् <i>vach</i> = उवाच् <i>urācha</i> , to speak.	उच् <i>ūch</i>	(उच् <i>uch</i> .)	
वद् <i>rad</i> = उवाद् <i>urāda</i> , to say.	उद् <i>ūd</i> .	(उद् <i>ud</i> .)	
वप् <i>vap</i> = उवाप <i>urāpa</i> , to sow.	उप् <i>ūp</i> .	(उप् <i>up</i> .)	
वञ् <i>vaś</i> = उवाञ् <i>urāśa</i> , to wish.	उञ् <i>ūs</i> .	(उञ् <i>us</i> .)	
वस् <i>ras</i> = उवास <i>urāsa</i> , to dwell.	उस् <i>is</i> .	(उस् <i>us</i> .)	
वह् <i>rah</i> = उवाह <i>urāha</i> , to carry.	उह् <i>ih</i> .	(उह् <i>uh</i> .)	
वय् <i>vay</i> ‡ = उवाय <i>urāya</i> , to weave.	ऊय् <i>ūy</i> or ऊय् <i>ūr</i>||.	(उ <i>u</i> .)	
व्यच् <i>vyach</i> = विव्याच <i>viryācha</i> , to surround.	विविच् <i>virich</i> .	(विच् <i>rich</i> .)	
व्यध् <i>vyadh</i> = विव्याध <i>viryādha</i> , to strike.	विविध् <i>viridh</i> .	(विध् <i>ridh</i> .)	
व्यथ् <i>vyath</i> = विव्यथे <i>viryathé</i> (Pāṇ. VII. 4. 68).	विव्यथ् <i>viryath</i>	(व्यथ् <i>vyath</i> .)	
स्वप् <i>svap</i> = सुष्वप <i>sushrāpa</i> , to sleep.	सुपुप् <i>sushup</i> .	(सुप् <i>sup</i> .)	
श्वि <i>śvi</i> = शुशाव <i>śusāra</i> , to swell||.	शुशू <i>śusi</i> .	(शू <i>śū</i> .)	
व्ये <i>vye</i> = विव्याय <i>viryāya</i> , to cover.	विवी <i>rii</i> .	(वी <i>ri</i> .)	
ज्या <i>jyā</i> = जिज्या <i>jijyāu</i> , to grow old.	जिजी <i>jiji</i> .	(जी <i>ji</i> .)	
ह्रे <i>hre</i> = नुहाव <i>juhāra</i> , to call (Pāṇ. VI. 1, 33).	नुह् <i>juhū</i> .	(हू <i>hū</i> .)	
प्याय् <i>pyāy</i> = पिप्ये <i>pipyé</i> , to grow fat (Pāṇ. VI. 1, 29).	पिपी <i>pipi</i> .	(पी <i>pī</i> .)	
ग्रह् <i>grah</i> = जग्राह <i>jagrāha</i> , to take.	जगृह् <i>jaḡrih</i> .	(गृह् <i>grih</i> .)	
वृश् <i>vraśh</i> = ववृश् <i>vavrāśha</i> , to cut (Pāṇ. VI. 1, 17).	ववृश् <i>vavrāśh</i> .	(वृश् <i>vriśh</i> .)	
प्रच्छ् <i>prachh</i> = पप्रच्छ <i>paprāchchha</i> , to ask.	पप्रच्छ <i>paprāchchh</i> .	(पृच्छ <i>prichchh</i> .)	
भ्रज् <i>bhraj</i> = बभ्रज् <i>babhrajja</i> , to fry.	बभ्रज् <i>babhrajj</i> .	(भृज् <i>bhrijj</i> .)	

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasāraṇa* by the final double consonant. (Pāṇ. I. 2, 5.)

Roots beginning with *v* *va*, but ending in double consonants, do not change *v* *va* to *u* *u*. Ex. ववृते *vavrité*; ववृषे *vavriḥé*.

§ 312. Roots beginning with short *a*, and ending in a single consonant, contract *a* + *a* into *ā*.

अद् *ad*, to eat, = आद् *ād*.

* The weak forms appear in all persons of the reduplicated perfect where neither *Vpiddhi* nor *Guna* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *re*, in the reduplicated perfect (Pāṇ. II. 4, 41). If that substitution does not take place, then वे *re* forms ववौ *vavau*, ववुः *vavūh* (Pāṇ. VI. 1, 40).

|| Or शिश्राय *śisrāya* (Pāṇ. VI. 1, 30).

|| Pāṇ. VI. 1, 38, 39.

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pāṇ. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धू *dhū*, to shake, = दुधू *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज् *j*. (Pāṇ. VII. 4, 62.)

कुट् *kuṭ*, to sever, = चुकुट् *chukuṭ*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुञ् *krus*, to shout, = चुक्रुञ् *chukrus*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushṭu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्थ् *spardh*, to strive, = पस्पर्थ् *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

स्युत् *śchyut*, to drop, = चुस्युत् *chuśchyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *kri*, to buy, = चिक्री *chikri*.

सूद् *sūd*, to strike, = सुसूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.

दौक् *dhauk*, to approach, = दुदौक् *ḍudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *ā*, taking च *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शो *śo*, to sharpen, = शशौ *śaśau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasâraṇa*.) Pân. VI. 1, 17.

ROOT.	FIRST PERS. SING. REDUPL. PERF.	WEAK FORM *.	WEAKEST FORM †.
यज् <i>yaj</i> = इयाज् <i>iyāja</i> , to sacrifice, (for ययाज् <i>yayāja</i> .)	इज् <i>ij.</i>	(इज् <i>ij.</i>)	
वच् <i>vach</i> = उवाच् <i>urācha</i> , to speak.	उच् <i>uch</i>	(उच् <i>uch.</i>)	
वद् <i>vad</i> = उवाद् <i>uvāda</i> , to say.	उद् <i>ud.</i>	(उद् <i>ud.</i>)	
वप् <i>vap</i> = उवाप् <i>uvāpa</i> , to sow.	उप् <i>up.</i>	(उप् <i>up.</i>)	
वश् <i>vaś</i> = उवाश् <i>uvāśa</i> , to wish.	उश् <i>us.</i>	(उश् <i>us.</i>)	
वस् <i>vas</i> = उवास <i>uvāsa</i> , to dwell.	उस् <i>us.</i>	(उस् <i>us.</i>)	
वह् <i>rah</i> = उवाह <i>uvāha</i> , to carry.	उह् <i>ih.</i>	(उह् <i>ih.</i>)	
वय् <i>vay</i> ‡ = उवाय <i>uvāya</i> , to weave.	उय् <i>ūy</i> or उय् <i>ūr</i> ||.	(उ <i>u.</i>)	
व्यच् <i>vyach</i> = विव्याच् <i>viryācha</i> , to surround.	विविच् <i>virich.</i>	(विच् <i>rich.</i>)	
व्यध् <i>vyadh</i> = विव्याध <i>viryādha</i> , to strike.	विविध् <i>viridh.</i>	(विध् <i>ridh.</i>)	
व्यथ् <i>vyath</i> = विव्यथे <i>viryathé</i> (Pân. VII. 4, 68).	विव्यथ् <i>viryath</i>	(व्यथ् <i>vyath.</i>)	
स्वप् <i>svap</i> = सुष्वप् <i>sushrāpa</i> , to sleep.	सुषुप् <i>sushup.</i>	(सुप् <i>sup.</i>)	
स्वि <i>svi</i> = शुशाव <i>śuśāva</i> , to swell ¶.	शुशू <i>śuśū.</i>	(शू <i>śū.</i>)	
व्ये <i>vye</i> = विव्याय <i>viryāya</i> , to cover.	विवी <i>viri.</i>	(वी <i>vī.</i>)	
ज्या <i>jyā</i> = निज्या <i>nijyāu</i> , to grow old.	जिजी <i>jiji.</i>	(जी <i>jī.</i>)	
ह्रे <i>hre</i> = जुहाव <i>juhāva</i> , to call (Pân. VI. 1, 33).	जुहू <i>juhū.</i>	(हू <i>hū.</i>)	
प्याप् <i>pyāp</i> = पिप्ये <i>pīpyé</i> , to grow fat (Pân. VI. 1, 29).	पिपी <i>pīpī.</i>	(पी <i>pī.</i>)	
ग्रह् <i>grah</i> = जग्राह <i>jagrāha</i> , to take.	जगृह् <i>jagrīh.</i>	(गृह् <i>grih.</i>)	
व्रश्च् <i>vraśch</i> = वद्वश्च् <i>vadrāścha</i> , to cut (Pân. VI. 1, 17).	ववृश्च् <i>varīśch.</i>	(वृश्च् <i>vīśch.</i>)	
प्रच्छ् <i>prachh</i> = पप्रच्छ <i>paprāchchha</i> , to ask.	पप्रच्छ <i>paprachchh.</i>	(पृच्छ् <i>prīchchh.</i>)	
भ्रज् <i>bhraj</i> = बभ्रज् <i>babhrāja</i> , to fry.	बभ्रज् <i>babhrāj.</i>	(भृज् <i>bhrīj.</i>)	

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasâraṇa* by the final double consonant. (Pân. I. 2, 5.)

Roots beginning with *व va*, but ending in double consonants, do not change *व va* to *उ u*. Ex. ववृते *varīté*; ववृधे *varīdhé*.

§ 312. Roots beginning with short *अ a*, and ending in a single consonant, contract *अ a* + *अ a* into *आ ā*.

अद् *ad*, to eat, = आद् *ād*.

* The weak forms appear in all persons of the reduplicated perfect where neither *Vṛiddhi* nor *Guna* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pân. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववुः *varuḥ* (Pân. VI. 1, 40).

|| Pân. VI. 1, 38, 39.

¶ Or शिष्याय *śīrāya* (Pân. VI. 1, 30).

§ 313. Roots beginning with short **अ** *a*, and ending with more than one consonant, prefix **आन्** *án*. (Pân. VII. 4, 71.)

अर्च *arch* = **आनर्च** *ánarch*. (Also **अञ्** *ás* (Su), **आनञ्** *ánañ*.) Pân. VII. 4, 72.

§ 314. The root **चृ** *ri* forms the base of the reduplicated perfect as **चार** *ár*. Other roots beginning with **चृ** *ri* prefix **आन्** *án*. (Pân. VII. 4, 71.)

चृज् *rij*, to obtain, = **आनृज्** *án-rij*. **चृध्** *ridh*, to thrive, = **आनृध्** *ánridh*.

These roots are treated in fact as if they were **अर्च** *arch*, **अर्ध** *ardh*, &c.

§ 315. Roots beginning with **इ** *i* or **उ** *u* (not prosodially long), contract **इ + इ** *i + i* and **उ + उ** *u + u* into **ई** *ī* and **ऊ** *ū*; but if the radical **इ** *i* or **उ** *u* take Guṇa or Vṛiddhi, **य** *y* and **व** *v* are inserted between the reduplicative syllable and the base. (Pân. VI. 4, 78.)

इश् *ish* = **ईयुः** *īsh-átuḥ*, they two have gone.

= **इयेष** *iy-ésh-a* (Guṇa), I have gone.

उक्ख *ukh* = **ऊक्खुः** *úkh-átuḥ*, they two have withered.

= **उवोक्ख** *uv-ókha-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical **चृ** *ri*, **चृ** *ri*, whether final or medial, are represented in reduplication by **अ** *a*.
2. In the bases of the Hu class, final **चृ** *ri* and **चृ** *ri* (they do not occur as medial) are represented in reduplication by **इ** *i*.

REDUPLICATED PERFECT.

भृ *bhri*, to bear, = **बभार** *babhára*.

सृ *sri*, to go, = **ससार** *sasára*.

हृ *hri*, to take, = **जहार** *jahára*.

HU CLASS. PRESENT, &c.

भृ *bhri* = **बिभर्ति** *bibhárti*.

सृ *sri* = **सिसर्ति** *sísarti*.

हृ *hri* = **जिहर्ति** *jíharti*.

The root **चृ** *ri*, to go, forms **इयर्ति** *iy-arti*; **पृ** *pri*, to fill, **पिपर्ति** *píparti*.

§ 317. The three verbs **निज्** *nij*, **विज्** *vij*, and **विश्** *rish* of the Hu class take Guṇa in the reduplicated syllable. (Pân. VII. 4, 75.)

निज् *nij*, to wash, **नेनेक्कि** *nénekti*, **नेनिके** *nenikṭe*; **विज्** *vij*, to separate, **वेवेक्कि** *vévekti*; **विश्** *rish*, to pervade, **वेवेहि** *véveshṭi*.

§ 318. The two verbs **मा** *má*, to measure, and **हा** *há*, to go, of the Hu class take **इ** *i* in the reduplicative syllable. (Pân. VII. 4, 76.)

मा *má*, **मिमोते** *mimṭé*; **हा** *há*, **जिहोते** *jihṭé*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, **जघान** *jaghána*. Likewise in the desiderative **जिघांसति** *jíghámsati*, and the intensive **जंघयते** *jaṅghayáte*. (Pân. VII. 3, 55.)

हि *hi*, to send (Su), **जिघाव** *jigháya*. Likewise in the desiderative **जिघीषति** *jíghíshati*, and the intensive **जेघीषते** *jeghísháte*. (Pân. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigāya*. Likewise in the desiderative जिगीषति *jigishati*; but not in the intensive, which is always जेजीयते *jejyāte*. (Pāṇ. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chichāya* or चिकाय *chikāya*. The same option applies to the desiderative, but in the intensive we have चेचयीते *chechāyāte* only. (Pāṇ. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ *a* (First Division), or नु *nu*, उ *u*, नी *nī* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आये *āthe* as the termination of the 2nd pers. dual Âtm., and learning that the आ *ā* of आये *āthe* is changed to इ *i* after bases in अ *a* (Pāṇ. VII. 2, 81), it is simpler to take इये *ithe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेये *bodhethe*, द्विषाये *dvishāthe*, मिमाये *mimāthe*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhū, Tud, Div, and Chur Classes.

PARASMAIPADA.				ÂTMANEPAIDA.			
Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
1. अमि <i>ami</i>	म् <i>m</i>	इयं <i>iyam</i>	अनि <i>ani</i>	इ <i>i</i>	इ <i>i</i>	इय <i>iya</i>	ए <i>e</i>
2. सि <i>si</i>	: <i>ḥ</i>	इः <i>iḥ</i>	— *	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>ithāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	इत् <i>it</i>	तु <i>tu</i> *	ते <i>te</i>	त <i>ta</i>	इत <i>ita</i>	तां <i>tām</i>
1. अवः <i>avaḥ</i>	अव <i>ava</i>	इव <i>iva</i>	अव <i>ava</i>	अवहे <i>avahe</i>	अवहि <i>avahi</i>	इवहि <i>ivahi</i>	अवहे <i>avahai</i>
2. थः <i>thāḥ</i>	तं <i>tam</i>	इतं <i>itam</i>	तं <i>tam</i>	इये <i>ithe</i>	इथां <i>ithām</i>	इयाथां <i>iyāthām</i>	इथां <i>ithām</i>
3. ताः <i>tāḥ</i>	तां <i>tām</i>	इतां <i>itām</i>	तां <i>tām</i>	इते <i>ite</i>	इतां <i>itām</i>	इयातां <i>iyātām</i>	इतां <i>itām</i>
1. अमः <i>amaḥ</i>	अम <i>ama</i>	इम <i>ima</i>	अम <i>ama</i>	अमहे <i>amahe</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहे <i>amahai</i>
2. थ <i>tha</i>	त <i>ta</i>	इत <i>ita</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	इध्वं <i>idhvam</i>	ध्वं <i>dhvam</i>
3. नि <i>nti</i>	न् <i>n</i>	इयुः <i>iyuḥ</i>	नु <i>ntu</i>	ने <i>nte</i>	न्त <i>nta</i>	इरन् <i>iran</i>	न्तां <i>ntām</i>

* In the second and third persons तात् *tāt* may be used as termination after all verbs, if the sense is benedictive.

SECOND DIVISION.

Su, Tan, Kṛi, Ad, Hu, and Rudh Classes.

PARASMAIPADA.				ÂTMANEPADA.			
Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1. मि <i>mi</i>	अम् <i>am</i>	यां <i>yām</i>	अनि <i>āni</i>	ए <i>e</i>	इ <i>i</i>	इय <i>īya</i>	ऐ <i>ai</i>
2. सि <i>si</i>	: <i>h</i>	याः <i>yāḥ</i>	हि <i>hi</i> ¹	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>ithāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	यात् <i>yāt</i>	तु <i>tu</i>	ते <i>te</i>	त <i>ta</i>	इत <i>ita</i>	तां <i>tām</i>
1. वः <i>vaḥ</i>	व <i>va</i>	याव <i>yāva</i>	आव <i>āva</i>	वहे <i>rahe</i>	वहि <i>rahi</i>	इवहि <i>īcahi</i>	आवहे <i>āvahai</i>
2. थः <i>thāḥ</i>	तं <i>tam</i>	यातं <i>yātām</i>	तं <i>tam</i>	आथे <i>āthe</i>	आथां <i>āthām</i>	इयाथां <i>iyāthām</i>	आथां <i>āthām</i>
3. तः <i>taḥ</i>	तां <i>tām</i>	यातां <i>yātām</i>	तां <i>tām</i>	आते <i>āte</i>	आतां <i>ātām</i>	इयातां <i>iyātām</i>	आतां <i>ātām</i>
1. मः <i>maḥ</i>	म <i>ma</i>	याम <i>yāma</i>	आम <i>āma</i>	महे <i>mahe</i>	महि <i>mahi</i>	इमहि <i>imahi</i>	आमहे <i>āmahai</i>
2. थ <i>tha</i>	त <i>ta</i>	यात <i>yāta</i>	त <i>ta</i>	ध्रे <i>dhre</i>	धं <i>dhram</i>	इधं <i>idhram</i>	धं <i>dhram</i>
3. अंति <i>anti</i> ²	अन् <i>an</i> ³	युः <i>yuh</i>	अन्तु <i>antu</i> ²	अते <i>ate</i>	अत <i>aia</i>	इरन् <i>iran</i>	अतां <i>atām</i>

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि *hi* is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि *dhi* (Pāṇ. vi. 4, 101. See No. 162). The verb हु *hu*, though ending in a vowel, takes धि *dhi* instead of हि *hi*, for the sake of euphony. (Pāṇ. vi. 4, 101.)

Kṛi verbs ending in consonants form the 2nd pers. sing. imp. in आन *āna*. (See No. 155. Pāṇ. iii. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when उ *u* is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati* and अतु *atu*.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् *vid*, to know, take उः *uḥ*, before which, verbs ending in a vowel, require गुण. उः *uḥ* is used optionally after verbs in आ *ā*, and after द्रिष् *drish*, to hate. (Pāṇ. iii. 4, 109–112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepade of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhātupāṭha.

PARASMAIPADA.
Present.

ROOT.	VERBAL BASE.	अमि ami	सि si	ति ti	अवः avah	यः thah	तः tah	अमः amah	यः tha	ति nti
भृ bhū तृद तृद दृव दृव चुर chur	भव bhava	भवामि bhāvāmi	भवसि bhāvasi	भवति bhāvati	भवः bhāvah	भवः bhāvathah	भवः bhāvatah	भवः bhāvāmah	भवः bhāvatha	भवति bhāvanti
	तृद tuda	तृदामि tuddāmi	तृदसि tuddāsi	तृदति tuddāti	तृदः tuddāh	तृदः tuddāthah	तृदः tuddatah	तृदः tuddāmah	तृदः tuddātha	तृदति tuddanti
	दृव druva	दृवामि dīvāmi	दृवसि dīvāsi	दृवति dīvati	दृवः dīvah	दृवः dīvathah	दृवः dīvatah	दृवः dīvāmah	दृवः dīvatha	दृवति dīvanti
	चोर chora	चोरामि chorāmi	चोरसि chorāsi	चोरति chorāti	चोरः chorah	चोरः chorathah	चोरः choratah	चोरः chorāmah	चोरः choratha	चोरति choranti
	चुर chur	चोरयामि chorāyāmi	चोरयसि chorāyasi	चोरयति chorāyati	चोरयः chorāyah	चोरयः chorāyathah	चोरयः chorāyatah	चोरयः chorāyāmah	चोरयः chorāyatha	चोरयति chorāyanti
Second Division.										
सु su	सुनु सुनो sunu suno	सुनुमि sunūmi	सुनुषि sunūshi	सुनुति sunūti	सुनुवः ¹ sunuvāh	सुनुवः sunuvathah	सुनुवः sunuvatah	सुनुमः ² sunumāh	सुनुवः sunuvatha	सुनुति sunuvanti
तनु tanu	तनु तनो tanu tano	तनोमि tanōmi	तनोषि tanōshi	तनोति tanōti	तनुवः ³ tanuvāh	तनुवः tanuvathah	तनुवः tanuvatah	तनुमः ⁴ tanumāh	तनुवः tanuvatha	तनुति tanuvanti
क्री krī	क्रीणी क्रीणा क्रीण krīṇī krīṇā krīṇ	क्रीणमि krīṇāmi	क्रीणसि krīṇāsi	क्रीणति krīṇāti	क्रीणीवः krīṇīvāh	क्रीणीवः krīṇivathah	क्रीणीवः krīṇivatah	क्रीणीमः krīṇīmāh	क्रीणीवः krīṇivatha	क्रीणीति krīṇānti
अद ad	अद अद ad ad	अदमि ādmi	अदसि ādsi	अदति āditi	अदः adrāh	अदः adrathah	अदः adratah	अदमः admāh	अदः adratha	अदति ādanti
जु ju	जुहो जुहो juhu juho	जुहोमि juhōmi	जुहोषि juhōshi	जुहोति juhōti	जुहुवः juhuvāh	जुहुवः juhuvathah	जुहुवः juhuvatah	जुहुमः juhūmāh	जुहुवः juhuvatha	जुहुति juhvanti
रुध rudh	रुध रुध rudh rudh	रुधमि rudhmi	रुधसि rudhsī	रुधति rudhati	रुधः rudhāh	रुधः rudhathah	रुधः rudhatah	रुधमः rudhmāh	रुधः rudhatha	रुधति rundhanti

5 See § 321, note 2.

4 Or तन्मः tanmāh.

3 Or तनुवः tanuvāh.

2 Or सुनुमः sunumāh.

1 Or सुनुवः sunuvāh. See No. 139.

PARASMAIPADA.
Imperfect.

Root.	VERBAL BASE.	१ m	: h	१ t	अव ara	त lam	ता tām	अमा ama	ता ta	न n
भृ <i>bhā</i>	भव <i>bhava</i>	अभव <i>abhavam</i>	अभवः <i>abhavaḥ</i>	अभवत् <i>abhavat</i>	अभव <i>abhava</i>	अभवत् <i>abhavatam</i>	अभवती <i>abharatām</i>	अभवाम <i>ābhavāma</i>	अभवत <i>ābhavata</i>	अभवन् <i>ābharan</i>
तृ <i>tud</i>	तृद <i>tuda</i>	अतृद <i>ātudam</i>	अतृदः <i>ātudaḥ</i>	अतृदत् <i>ātudat</i>	अतृदव <i>ātudāva</i>	अतृदत् <i>ātudatam</i>	अतृदती <i>ātudatām</i>	अतृदाम <i>ātudāma</i>	अतृदत <i>ātudata</i>	अतृदन् <i>ātudan</i>
दृ <i>dī</i>	दीव <i>dīva</i>	अदीव <i>ādīyam</i>	अदीवः <i>ādīvaḥ</i>	अदीवत् <i>ādīvat</i>	अदीवव <i>ādīvāva</i>	अदीवत् <i>ādīvatam</i>	अदीवती <i>ādīvatām</i>	अदीवाम <i>ādīvyāma</i>	अदीवत <i>ādīvyata</i>	अदीवन् <i>ādīryan</i>
चुर <i>chur</i>	चोरय <i>choraya</i>	अचोरय <i>āchorayam</i>	अचोरयः <i>āchorayaḥ</i>	अचोरयत् <i>āchorayat</i>	अचोरयव <i>āchorayāva</i>	अचोरयत् <i>āchorayatam</i>	अचोरयती <i>āchorayatām</i>	अचोरयाम <i>āchorayāma</i>	अचोरयत <i>āchorayata</i>	अचोरयन् <i>āchorayan</i>
	Second Division.	अम am	: h	१ t	व va	त lam	ता tām	म ma	ता ta	न an
सु <i>su</i>	सुनु <i>sunu suno</i>	असुनव <i>āsunavam</i>	असुनोः <i>āsunoḥ</i>	असुनोत् <i>āsunot</i>	असुनुव ¹ <i>āsunuva</i>	असुनुत् <i>āsunutam</i>	असुनुती <i>āsunutām</i>	असुनुम ² <i>āsunuma</i>	असुनुत <i>āsunuta</i>	असुनुवन् <i>āsunvan</i>
तनु <i>tan</i>	तनु तनो <i>tanu tano</i>	अतनव <i>ātanavam</i>	अतनोः <i>ātanoh</i>	अतनोत् <i>ātanot</i>	अतनुव ³ <i>ātanuva</i>	अतनुत् <i>ātanutam</i>	अतनुती <i>ātanutām</i>	अतनुम ⁴ <i>ātanuma</i>	अतनुत <i>ātanuta</i>	अतनुवन् <i>ātanvan</i>
क्रि <i>krī</i>	क्रोषी क्रोषा क्रोष <i>krīṣ krīṣā krīṣ</i>	अक्रोषा <i>ākrīṣām</i>	अक्रोषाः <i>ākrīṣāḥ</i>	अक्रोषात् <i>ākrīṣat</i>	अक्रोषीव <i>ākrīṣīva</i>	अक्रोषीत् <i>ākrīṣitam</i>	अक्रोषीती <i>ākrīṣitām</i>	अक्रोषीम <i>ākrīṣīma</i>	अक्रोषीत <i>ākrīṣita</i>	अक्रोषन् <i>ākrīṣan</i>
अद <i>ad</i>	अद अद <i>ad ad</i>	आद ⁵ <i>ādām</i>	आदः <i>ādah</i>	आदत् <i>ādāt</i>	आद <i>āda</i>	आदत् <i>ādutam</i>	आदां <i>ādtām</i>	आम <i>ādma</i>	आत <i>ādta</i>	आदन् <i>ādan</i>
जु <i>ju</i>	जुनु जुरो <i>junu juho</i>	अजुनव <i>ājūnavam</i>	अजुनोः <i>ājunoḥ</i>	अजुनोत् <i>ājunot</i>	अजुनुव <i>ājūnuva</i>	अजुनुत् <i>ājūnutam</i>	अजुनुती <i>ājūnutām</i>	अजुनुम <i>ājūnuma</i>	अजुनुत <i>ājūnuta</i>	अजुनुवन् ⁶ <i>ājūnavan</i>
रु <i>ru</i>	रुनु रुनु <i>runu runadh</i>	अरुनव <i>ārūnavam</i>	अरुनोः <i>ārūnoḥ</i>	अरुनोत् <i>ārūnat</i>	अरुनुव <i>ārūnuva</i>	अरुनुत् <i>ārūnutam</i>	अरुनुती <i>ārūnutām</i>	अरुनुम <i>ārūnuma</i>	अरुनुत <i>ārūnuta</i>	अरुनुवन् <i>ārūndhan</i>

¹ Or असुनु असुनु. ² Or असुनु असुनु. ³ Or असुनु असुनु. ⁴ Or असुनु असुनु. ⁵ See § 301. ⁶ See § 321, note 3. ⁷ Or असुनु असुनु, § 114, 132.

PARASMAIPADA.

Imperative.

ROOT.	VERBAL BASE.	आनि <i>āni</i>	—	तु <i>tu</i>	आव <i>āva</i>	तं <i>tam</i>	तां <i>tām</i>	आमा <i>āma</i>	ता <i>ta</i>	तु <i>ntu</i>
First Division.										
भृ	भव	भवानि	भव	भवतु	भवाव	भवतं	भवतां	भवाम	भवात	भवन्तु
भृहृ	bhava	bhāvāni	bhāva	bhāvatu	bhāvāva	bhāvātam	bhāvātām	bhāvāma	bhāvāta	bhāvāntu
तुद	तुद	तुदानि	तुद	तुदतु	तुदाव	तुदतं	तुदतां	तुदाम	तुदात	तुदन्तु
तुद	tuda	tudāni	tudā	tudātu	tudāva	tudātām	tudātām	tudāma	tudāta	tudāntu
दिव	दीव्य	दीवानि	दीव्य	दीव्यतु	दीव्याव	दीव्यतं	दीव्यतां	दीव्याम	दीव्यात	दीव्यन्तु
दिव	divya	divyāni	divya	divyatu	divyāva	divyātām	divyātām	divyāma	divyāta	divyāntu
चुर	चोरय	चोरयानि	चोरय	चोरयतु	चोरयाव	चोरयतं	चोरयतां	चोरयाम	चोरयात	चोरयन्तु
चुर	choraya	chorāyāni	chorāya	chorāyatu	chorāyāva	chorāyātām	chorāyātām	chorāyāma	chorāyāta	chorāyāntu
Second Division.										
सु	सुनु सुनो	सुनवानि	सुनु ¹	सुनोतु	सुनवाव	सुनुतं	सुनुतां	सुनवाम	सुनुत	सुनुन्तु
सु	sunu suno	sunāvāni	sunū	sunātu	sunāvāva	sunūtām	sunūtām	sunāvāma	sunūtā	sunūtāntu
तनु	तनु तनो	तनवानि	तनु	तनोतु	तनवाव	तनुतं	तनुतां	तनवाम	तनुत	तनुन्तु
तनु	tanu tano	tanāvāni	tanū	tanātu	tanāvāva	tanūtām	tanūtām	tanāvāma	tanūtā	tanūtāntu
क्री	क्रीणी क्रीण क्रीण	क्रीणानि	क्रीणीहि ²	क्रीणातु	क्रीणाव	क्रीणीतं	क्रीणीतां	क्रीणाम	क्रीणीत	क्रीणीन्तु
क्री	kṛiṇā kṛiṇā kṛiṇ	kṛiṇāni	kṛiṇīhi	kṛiṇātu	kṛiṇāva	kṛiṇītām	kṛiṇītām	kṛiṇāma	kṛiṇītā	kṛiṇītāntu
अद	अद अद	अदानि	अद ³	अदतु	अदाव	अदं	अदां	अदाम	अदा	अदन्तु
अद	ad ad	ādāni	adhi	ādātu	ādāva	ādām	ādām	ādāma	ādā	ādāntu
हु	हुहु हुहो	हुहवानि	हुहुपि ¹	हुहोतु	हुहवाव	हुहुतं	हुहुतां	हुहवाम	हुहुत	हुहुन्तु ⁵
हु	hu hu	juhāvāni	juhudhi	juhātu	juhāvāva	juhūtām	juhūtām	juhāvāma	juhūtā	juhūtāntu
रुध	रुध रुध	रुधवानि	रुध ³	रुधतु	रुधवाव	रुधतं	रुधतां	रुधवाम	रुध	रुधन्तु
रुध	rundh rundh	ruṇādhāni	runddhī	ruṇāddhu	ruṇādhāva	runddhām	runddhām	ruṇādhāma	runddhā	runddhāntu

¹ From आप, आमुहि *āpmahi*, § 321, note 1.

² From अग, अगान *agāni*, not अगनीहि *agānīhi*, but 3rd pers. sing. अगनातु *agāntu*, § 321, note 1.

³ See § 323, note 1. Cf. N. 102.

⁴ See § 321, note 2.

⁵ See § 321, note 1.

ATMANEPADA.

Present.

ROOT.	VERBAL BASE.	इ i	से se	ते te	सवहे araha	इयथे ithe	इते ite	समहे amaha	ध्वे dhve	ने nte
First Division.		भवे bhāve	भवसे bhāvase	भवते bhāvate	भवावहे bhāvārahe	भवथे bhāvethe	भवेते bhāvete	भवामहे bhāvāmahe	भवध्वे bhāvadhve	भवन्ते bhāvānte
भू bhū	भुव bhava	तुदे tudē	तुदसे tudāse	तुदते tudāte	तुदावहे tudārahe	तुदथे tudāthe	तुदते tudāte	तुदामहे tudāmahe	तुदध्वे tudādhwē	तुदन्ते tudānte
दिव div	दीवya	दीव्ये dīvyē	दीव्यसे dīvyase	दीव्यते dīvyate	दीव्यावहे dīvyārahe	दीव्यथे dīvyethe	दीव्यते dīvyate	दीव्यामहे dīvyāmahe	दीव्यध्वे dīvyadhve	दीव्यन्ते dīvyānte
चुर chur	चोरaya	चोरये chorāye	चोरयसे chorāyase	चोरयते chorāyate	चोरयावहे chorāyārahe	चोरयथे chorāyethe	चोरयते chorāyate	चोरयामहे chorāyāmahe	चोरयध्वे chorāyadhve	चोरयन्ते chorāyānte
Second Division.		ए e	मे se	ते te	वहे vaha	स्वाये āthe	स्यते āte	महे maha	ध्वे dhve	स्यते ate
सु su	सुनु sunu	सुन्ये sunyē	सुनुपे sunushē	सुनुते sunutē	सुनुवहे ¹ sunuvāhe	सुनुवायं sunuvāyā	सुनुवते sunuvāte	सुनुमहे ² sunumāhe	सुनुध्वे sunudhwē	सुनुवन्ते sunuvānte
तन् tan	तनु tanu	तन्ये tanvē	तनुपे tanushē	तनुते tanutē	तनुवहे tanuvāhe	तनुवायं tanuvāyā	तनुवते tanuvāte	तनुमहे ⁴ tanumāhe	तनुध्वे tanudhwē	तनुवन्ते tanuvānte
क्री क्रीणी क्रीण	क्रीणी क्रीण	क्रीणीये kṛīṇīyē	क्रीणीयसे kṛīṇīyase	क्रीणीते kṛīṇīte	क्रीणीवहे kṛīṇīvāhe	क्रीणीवायं kṛīṇīvāyā	क्रीणीवते kṛīṇīvāte	क्रीणीमहे kṛīṇīmāhe	क्रीणीध्वे kṛīṇīdhvē	क्रीणीवन्ते kṛīṇīvānte
जद ad	जद	जद्वे advē	जदसे adasē	जद्वे advē	जद्वहे advāhe	जदवायं advāyā	जदवते advāte	जद्वहे ³ advāhe	जद्वध्वे advdhwē	जद्वन्ते advānte
जु जु	जुजु juju	जुजे jujē	जुजसे jujasē	जुजते jujate	जुजवहे jujvāhe	जुजवायं jujvāyā	जुजवते jujvāte	जुजमहे ⁵ jujmāhe	जुजध्वे jujdhvē	जुजन्ते jujvānte
रुप ruḍh	रुप	रुपे ruḍhē	रुपसे ruḍhasē	रुपे ruḍhate	रुपवहे ruḍhvāhe	रुपवायं ruḍhvāyā	रुपवते ruḍhvāte	रुप्वहे ⁶ ruḍhvāhe	रुप्वध्वे ruḍvdhwē	रुप्वन्ते ruḍhvānte

1 Or सुवहे sunvāhe.

2 Or तन्वहे tanvāhe.

3 Or तन्महे tanmāhe.

4 Or सुमहे sumāhe.

5 Or जुमहे jujmāhe.

6 Or रुप्वहे ruḍhvāhe.

ATMANEPADA.

Imperfect.

Root. VERBAL BASE

	इ	याः	त	अवहि	इयां	इतां	अमहि	धं	त
भय	अभय	अभयः	अभयत	अभयवहि	अभययां	अभयतां	अभयवहि	अभयधं	अभयत
भू bhū	अभू अभू	अभूयः अभूयः	अभूयत अभूयत	अभूयवहि अभूयवहि	अभूययां अभूययां	अभूयतां अभूयतां	अभूयवहि अभूयवहि	अभूयधं अभूयधं	अभूयत अभूयत
भुद् buḍ	अभूद् अभूद्	अभूदयः अभूदयः	अभूदयत अभूदयत	अभूदयवहि अभूदयवहि	अभूदययां अभूदययां	अभूदयतां अभूदयतां	अभूदयवहि अभूदयवहि	अभूदयधं अभूदयधं	अभूदयत अभूदयत
दिष् दिष्	अदीय् अदीय्	अदीयः अदीयः	अदीयत अदीयत	अदीयवहि अदीयवहि	अदीययां अदीययां	अदीयतां अदीयतां	अदीयवहि अदीयवहि	अदीयधं अदीयधं	अदीयत अदीयत
चोर्य चोर्य	अचोर्य् अचोर्य्	अचोर्यः अचोर्यः	अचोर्यत अचोर्यत	अचोर्यवहि अचोर्यवहि	अचोर्ययां अचोर्ययां	अचोर्यतां अचोर्यतां	अचोर्यवहि अचोर्यवहि	अचोर्यधं अचोर्यधं	अचोर्यत अचोर्यत
चुर चुर	अचुर्य् अचुर्य्	अचुर्यः अचुर्यः	अचुर्यत अचुर्यत	अचुर्यवहि अचुर्यवहि	अचुर्ययां अचुर्ययां	अचुर्यतां अचुर्यतां	अचुर्यवहि अचुर्यवहि	अचुर्यधं अचुर्यधं	अचुर्यत अचुर्यत
	इ	याः	त	वहि	अयां	अतां	महि	धं	त
सु सु	असुन्वि असुन्वि	असुन्विः असुन्विः	असुन्वित असुन्वित	असुन्विवहि असुन्विवहि	असुन्वियां असुन्वियां	असुन्वितां असुन्वितां	असुन्विवहि असुन्विवहि	असुन्विधं असुन्विधं	असुन्वित असुन्वित
सु सु	असुन्वि असुन्वि	असुन्विः असुन्विः	असुन्वित असुन्वित	असुन्विवहि असुन्विवहि	असुन्वियां असुन्वियां	असुन्वितां असुन्वितां	असुन्विवहि असुन्विवहि	असुन्विधं असुन्विधं	असुन्वित असुन्वित
तनु तनु	अतन्वि अतन्वि	अतन्विः अतन्विः	अतन्वित अतन्वित	अतन्विवहि अतन्विवहि	अतन्वियां अतन्वियां	अतन्वितां अतन्वितां	अतन्विवहि अतन्विवहि	अतन्विधं अतन्विधं	अतन्वित अतन्वित
क्रोणी क्रोणी	अक्रोणि अक्रोणि	अक्रोणीयाः अक्रोणीयाः	अक्रोणीत अक्रोणीत	अक्रोणीवहि अक्रोणीवहि	अक्रोणीयां अक्रोणीयां	अक्रोणीतां अक्रोणीतां	अक्रोणीवहि अक्रोणीवहि	अक्रोणीधं अक्रोणीधं	अक्रोणीत अक्रोणीत
अद अद	अदि अदि	अदयः अदयः	अदत अदत	अदवहि अदवहि	अदयां अदयां	अदतां अदतां	अदवहि अदवहि	अदधं अदधं	अदत अदत
हु हु	अहुहि अहुहि	अहुयः अहुयः	अहुयत अहुयत	अहुयवहि अहुयवहि	अहुययां अहुययां	अहुयतां अहुयतां	अहुयवहि अहुयवहि	अहुयधं अहुयधं	अहुयत अहुयत
रुथ रुथ	अरुथि अरुथि	अरुथः अरुथः	अरुथत अरुथत	अरुथवहि अरुथवहि	अरुथयां अरुथयां	अरुथतां अरुथतां	अरुथवहि अरुथवहि	अरुथधं अरुथधं	अरुथत अरुथत

1 Or असुन्वि असुन्वि

2 Or असुन्वि असुन्वि

3 Or असुन्वि असुन्वि

ATTENTION: D.A.

relative.

Root. VERBAL BASE.

First Division.

First Division.									
इय	इय	इयाः	भयेत	इयसि	इयायां	भयेयातां	इयातां	इयसि	इयान्
<i>īya</i>	<i>īya</i>	<i>īyāḥ</i>	<i>bhāreṭa</i>	<i>bhāreṣi</i>	<i>bhāreyaṃ</i>	<i>bhāreyātaṃ</i>	<i>bhāreṭa</i>	<i>bhāreṣi</i>	<i>bhāreṇ</i>
भयेय	भयेयाः	भयेत	भयेत	भयेत	भयेयायां	भयेयातां	भयेत	भयेत	भयेत
<i>bhāreya</i>	<i>bhāreṣṭhāḥ</i>	<i>bhāreṭa</i>	<i>bhāreṭa</i>	<i>bhāreṭa</i>	<i>bhāreyaṃ</i>	<i>bhāreyātaṃ</i>	<i>bhāreṭa</i>	<i>bhāreṣi</i>	<i>bhāreṇ</i>
तुदेय	तुदेयाः	तुदेत	तुदेत	तुदेत	तुदेयायां	तुदेयातां	तुदेत	तुदेत	तुदेत
<i>tudēya</i>	<i>tudēṣṭhāḥ</i>	<i>tudēṭa</i>	<i>tudēṭa</i>	<i>tudēṭa</i>	<i>tudēyaṃ</i>	<i>tudēyātaṃ</i>	<i>tudēṭa</i>	<i>tudēṣi</i>	<i>tudēṇ</i>
दीयेय	दीयेयाः	दीयेत	दीयेत	दीयेत	दीयेयायां	दीयेयातां	दीयेत	दीयेत	दीयेत
<i>dīreya</i>	<i>dīreṣṭhāḥ</i>	<i>dīreṭa</i>	<i>dīreṭa</i>	<i>dīreṭa</i>	<i>dīreyaṃ</i>	<i>dīreyātaṃ</i>	<i>dīreṭa</i>	<i>dīreṣi</i>	<i>dīreṇ</i>
चोरयेय	चोरयेयाः	चोरयेत	चोरयेत	चोरयेत	चोरयेयायां	चोरयेयातां	चोरयेत	चोरयेत	चोरयेत
<i>chorēya</i>	<i>chorēṣṭhāḥ</i>	<i>chorēṭa</i>	<i>chorēṭa</i>	<i>chorēṭa</i>	<i>chorēyaṃ</i>	<i>choreyātaṃ</i>	<i>chorēṭa</i>	<i>chorēṣi</i>	<i>chorēṇ</i>

Second Division.

मु	su	सुनु	सुनु	सुन्वीयाः	सुन्वीयाः	सुन्वीयायां	सुन्वीयातां	सुन्वीमहि	सुन्वीध्वं	सुन्वीन्
मन्	tau	तनु	तन्वीत	तन्वीयाः	तन्वीयाः	तन्वीयायां	तन्वीयातां	तन्वीमहि	तन्वीध्वं	तन्वीन्
क्री	kri	क्रीणीय	क्रीणीत	क्रीणीयाः	क्रीणीयाः	क्रीणीयायां	क्रीणीयातां	क्रीणीमहि	क्रीणीध्वं	क्रीणीन्
जद	ad	जदीय	जदीत	जदीयाः	जदीयाः	जदीयायां	जदीयातां	जदीमहि	जदीध्वं	जदीन्
हु	hu	हुदीय	हुदीत	हुदीयाः	हुदीयाः	हुदीयायां	हुदीयातां	हुदीमहि	हुदीध्वं	हुदीन्
रुप	radh	रुधीय	रुधीत	रुधीयाः	रुधीयाः	रुधीयायां	रुधीयातां	रुधीमहि	रुधीध्वं	रुधीन्

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features the inserted न् *an*, उ *u*, नी *nī* &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *āya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but
अ *a* or आ *ā*: such as ईड् *īḍ*, to praise; एध् *edh*, to grow; इप् *indh*, to light;
उद् *und*, to wet.
2. Polysyllabic roots, such as चकाम् *chakāṁs*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय *day*, to pity, &c., अय *ay*, to go, आस *ās*, to sit down (Pāṇ. III. 1, 37), काम् *kāṁs*, to cough (Pāṇ. III. 1, 35); also काज् *kāṁs*, to shine (Śār.); optionally उष् *uṣh*, to burn, (ओषां *oṣhām*), विद् *vid*, to know, (विदां *vidām*), जागृ *jāgri*, to wake, (जागरां *jāgarām*, Pāṇ. III. 1, 38); and, after taking reduplication, भी *bhi* (बिभयां *bibhayām*), ह्री *hri* (जिह्रयां *jihrayām*), भृ *bhri* (बिभरां *bibharām*), and हु *hu* (जुहवां *juhavām*, Pāṇ. III. 1, 39).

The verb ऊर्णु *ūrṇu*, to cover, although polysyllabic, allows only of ऊर्णुनाय *ūrṇunāya* as its Perfect.

चरु *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्चे *ānarchchha*. It is treated, in fact, as if चर्चे *archchh*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

1.	अ <i>a</i>	ए <i>e</i>
2.	इप् <i>itha</i>	इप् <i>ishe</i>
3.	अ <i>a</i>	ए <i>e</i>

DUAL.		
1. इव <i>iva</i>		इवहे <i>ivāhe</i>
2. अयुः <i>athuh</i>		आथे <i>āthe</i>
3. अतुः <i>atuh</i>		आति <i>āte</i>
PLURAL.		
1. इम <i>ima</i>		इमहे <i>imāhe</i>
2. अ <i>a</i>		इध्वे <i>idhve</i> or इद्वे <i>idhve</i>
3. उः <i>uh</i>		इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhéd-a*, बिभेद्विथ *bibhéd-itha*, बिभेद्विथ *bibhéd-itha*.

बुध् *budh*, बुबोध् *bubódh-a*, बुबोधिथ *bubódh-itha*, बुबोध् *bubódh-a*.

But जीव *jīv*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijīv-a*, जिजीविथ *jijīv-itha*, जिजीव *jijīv-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *nī*, निनाय *nináy-a* or निनय *nináy-a*, निनय *ninétha* or निनयिथ *nináy-itha*, निनाय *nináy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान् *jaghán-a* or जघन *jaghán-a*, जघनिथ *jaghán-itha*, जघान् *jaghán-a*.

Note -- If the second person singular Parasmaipada is formed by यथा *ya*, the accent falls on the root; if with इथ *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *riḡ*, विजिज् *riḡja*, but विजिजिथ *riḡjitha*. (Pāṇ. 1. 2. 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with व् *v*, and

शस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेट् *pet*, before the accented terminations, (including इथ् *itha*, Pāṇ. vi. 4, 120, 121.)

पच् *pach*, पपक्थ् *papāktha*, bat पेचिथ् *pechithá*, पेचिम *pechimá*, पेचुः *pechúh*.
तन् *tan*, तेनिथ् *tenithá*, तेनिम *tenimá*, तेनुः *tenúh*.

2. Roots mentioned in § 311 take their weak form.

वह् *rah*, उवाह *uráha*, ऊहिम *úhimá*. वच् *rech*, उवाच *urácha*, ऊचुः *úchúh*.

Note—The roots तृ *tri*, फल् *phal*, भञ् *bhaj*, तप् *trap*, श्रप् *śrath* (Pāṇ. vi. 4, 122), and राध् *rādth*, in the sense of 'killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jri*, भ्रम् *bhram*, and त्रस् *tras* (124) may do so optionally; and likewise फण् *phan*, राज् *rāj*, भ्राज् *bhrāj*, ध्राञ् *dhrañs*, भ्लाञ् *bhlāñs*, म्यम् *myam*, खन् *śan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pāṇ. vi. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuh*. हन् *han*, जघ्नतुः *jaghñátuh*. खन् *khan*, चख्णुतुः *ch-ikh-nátuh*. घस् *ghas*, जक्षतुः *jakshátuh*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pāṇ. i. 2, 5), such as मंथ् *manth*, संस् *srañs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतुः *babhrājñátuh*: ममंथतुः *mamanti'átuh*: मसंस्ते *sasrañsé*.

5. The verbs श्रंथ् *śranth*, ग्रंथ् *granth*, दंभ् *dambh*, and स्त्रंज् *śrañj*, however, may be weakened, and form श्रेथतुः *śrethátuh*, ग्रेथतुः *grethátuh*, देभतुः *debhátuh*, सस्त्रजे *sasrañjé* (loss of nasal and *e*, cf. Pāṇ. i. 2, 6, vārt.). But according to some grammarians the forms शश्रंथतुः *śaśranthátuh* &c. are more correct.

§ 329. Roots ending in आ *ā*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pāṇ. vi. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *ā*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dā*, ददौ *dad-āu*, ददिव *dad-irá*, ददयुः *dad-áthuh*, ददिरे *dad-iré*.

म्लै *mlai*, मम्लौ *maml-āu*, मम्लिव *maml-irá*, मम्लयुः *maml-áthuh*, मम्लिरे *maml-iré*.

Except ये *ye*, ह्ये *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *ī*, अर् *ri*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य *y*, र *r*.

If preceded by more than one consonant, they change their vowels into इय *iy*, अर *ar*†. (§ 221.)

* शस् हिंसायामिति केचित् केचित्तु शश प्रुतगताविति । Prasāda, p. 13 a. In a later passage the Prasāda (p. 17 b) decides for both, शस् *śas* and शश *śas*.

† अर् *ri* forms the perf. आर *ara*, 3rd pers. dual आरतुः *ārátuh*. अर्च् *richh* forms आनर्च् *ānarchha*, 3rd pers. dual आनर्च्तुः *ānarchhātuh*. (Pāṇ. vii. 4, 11.)

Roots ending in उ u, ऊ ū, change these vowels always into उव uv.

Most roots ending in अरि, change the vowel to अर ar (Pāṇ. VII. 4, 11).
गृ grī, जगरतुः jagarātuh*.

नी nī, निनिव niny-ivā, we two have led. श्री śrī, शिश्रियिष śiśriy-ivā, we two have gone. कृ kṛi, चक्रयुः chakr-āthuh, you two have done. स्तृ strī, तस्तारयुः tastar-āthuh, you two have spread. यु yu, युयुवयुः yuyuv-āthuh, you two have joined. स्तु stu, तुष्टुवयुः tushtuv-āthuh, you two have praised. कृ kṛi, चकारयुः chakar-āthuh, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ i, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ i form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ i between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ i than (as has been done in § 326) to represent the इ i as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ i has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ i is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे ire, keeps the intermediate इ i under all circumstances. In the Veda, however, this इ i, too, has not yet become fixed, and is occasionally omitted; e. g. दुदुहे duduḥ-ré.

* In गृ grī, दृ drī, and प्रृ prī a further shortening may take place; शसरतुः śasaratuh being shortened to शसतुः śasratuh, &c. (Pāṇ. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered :

1. When is it *necessary* to omit the इ i ?
2. When is it *optional* to insert or to omit the इ i ?
3. When is it *necessary* to insert the इ i ?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इ i. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ i may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ i is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ i authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. vii. 2, 35) that every termination beginning originally with a consonant (except य y) takes the इ i, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ i must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. vii. 2, 10), are not allowed to take the intermediate इ i in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य y). (Note—The reduplicated perfect and its participle in वसृ *ras* are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in सा *ā*.
2. All monosyllabic roots ending in इ i, except श्रि *śri*, to attend (21, 31)*; श्रि *śri*, to grow (23, 41). (Note—स्मि *smi*, to laugh, must take इ i in the Desiderative. Pāṇ. vii. 2, 74.)
3. All monosyllabic roots ending in ई ई, except डी *ḍi*, to fly (22, 72; 26, 26. *anuddāta*), and शी *śi*, to rest (24, 22).
4. All monosyllabic roots ending in उ u, except यु *yu*, to mix (24, 23; not 31, 9); रु *ru*, to sound (24, 24); नु *nu*, to praise (24, 26; 28, 104); क्षु *kshu*, to sound (24, 27); क्षु *kshu*, to sharpen (24, 28). सु *su*, to flow (24, 29), takes इ i in Parasmaipada (Pāṇ. vii. 2, 36). (Note—स्तु *stu*, to praise, and सु *su*, to pour, take इ i in the First Aorist Parasmaipada. Pāṇ. vii. 2, 72.)

* These figures refer to the Dhātupāṭha in Westergaard's *Radices Linguae Sanscritae*, 1841.

5. All monosyllabic roots ending in चृ *ri*, except वृ *rī*, to choose (31, 38).

Important exception : in the Fut. and Cond. in स्य *syā*, all verbs in चृ *ri* take इ *i* (Pāṇ. VII. 2, 70).

सृ *sri*, to sound, may take इ *i* (Pāṇ. VII. 2, 44). भृ *bhri*, to carry, may take इ *i* in the Desider. (Pāṇ. VII. 2, 49). दृ *dri*, to regard, धृ *dhri*, to hold, and चृ *ri*, to go, take इ *i* in the Desider. (Pāṇ. VII. 2, 74, 75).

In the Benedictive and First Aorist Ātmanepada verbs ending in चृ *ri* and beginning with a conjunct consonant may take इ *i* (Pāṇ. VII. 2, 43).

6. All monosyllabic roots ending in ऐ *e*, ऐ *ai*, ओ *o*.

Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ *ū* and औ *au*, must not take इ *i*.

7. Of roots ending in क *k*, शक् *śak*, to be able (26, 78; 27, 15).

8. Of roots ending in च *ch*, पच *pach*, to cook (23, 27); वच् *vac*, to speak (24, 55); मुच् *muc*, to loose (28, 136); सिच् *sich*, to sprinkle (28, 140); रिच् *rich*, to leave (29, 4); विच् *rich*, to separate (29, 5).

9. Of roots ending in छ *chh*, प्रच्छ *prachh*, to ask (28, 120). It must take इ *i* in the Desider. (Pāṇ. VII. 2, 75).

10. Of roots ending in ज *j*, स्नज् *snāj*, to embrace (23, 7); त्यज् *tyaj*, to leave (23, 17); संज् *sañj*, to adhere (23, 18); भज् *bhaj*, to worship (23, 29); रंज् *rañj*, to colour (23, 30; 26, 58); यज् *yaj*, to sacrifice (23, 33); निज् *nij*, to clean (27, 11); विज् *riñj*, to separate (25, 12; not 28, 9, or 29, 23); [Kā]. मृज् *mij*; युज् *yuj*, to meditate (26, 68), to join (29, 7); मृज् *srij*, to let off (26, 69; 28, 121); धृज् *bhruñj*, to bake (28, 4, except Desider.); मज्ज *majj*, to dip (28, 122); रुज् *ruñj*, to break (28, 123); भुज् *bhuñj*, to bend (28, 124), to protect (29, 17); भञ्ज *bhañj*, to break (29, 16).

11. Of roots ending in हृ *d*, हृद् *had*, to evacuate (23, 81); स्कृद् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); खिद् *khid*, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् *rid*, to be (26, 62); स्विद् *srid*, to sweat (26, 79); तुद् *tud*, to strike (28, 1); नुद् *nud*, to push (28, 2; 28, 132); सद् *sud*, to droop (28, 133); शद् *śud*, to perish (28, 134); विद् *rid*, to find (28, 138? 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chhid*, to divide (29, 3); क्षुद् *kshud*, to pound (29, 6).

12. Of roots ending in धृ *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 1); राध् *rādh*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhitrā* (Pāṇ. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sādh*, to achieve (27, 16); बध् *bandh*, to bind (31, 37).

13. Of roots ending in नृ *n*, हनृ *han*, to kill (24, 2), except the Fut. and Cond. (Pāṇ. VII. 2, 70); likewise its substitute बध् *badh*; मनृ *man*, to think (26, 67).

14. Of roots ending in पृ *p*, तिपृ *tip*, to pour (10, 1?); सृपृ *srip*, to go (23, 14); तपृ *tap*, to heat (23, 16; 26, 50); शपृ *śap*, to swear (23, 31; 26, 59); वपृ *rap*, to sow (23, 34); स्वपृ *svap*, to sleep (24, 60); आपृ *āp*, to reach (27, 14); क्षिपृ *kship*, to throw (28, 5); लुपृ *lup*, to cut (28, 137); लिपृ *lip*, to anoint (28, 139); छुपृ *chhup*, to touch (28, 125). (Note—वृपृ *trip* and दृपृ *drip*, which are generally included, may take इ *i*, according to Pāṇ. VII. 2, 45.)

15. Of roots ending in बभृ *abh*, रभृ *rabh*, to desire (23, 5); लभृ *labh*, to take (23, 6); यभृ *yabh*, coire (23, 11).

16. Of roots ending in **म्**, **रम्** *ram*, to play (20, 23); **नम्** *nam*, to incline (23, 12); **यम्** *yam*, to cease (23, 15). But these three take इ i in Aor. Par. (Pāṇ. vii. 2, 73). **गम्** *gam*, to go (23, 13), but it takes इ i before स् s of Fut., Cond., and Deside. Par. (Pāṇ. vii. 2, 58). Also **क्रम्** *kram*, to step (13, 31), in Âtin. (Pāṇ. vii. 2, 31).
17. Of roots ending in **श्**, **क्रुश्** *krus*, to shout (20, 26); **दृश्** *dris*, to see (23, 19); **दंश्** *damś*, to bite (23, 20); **लिश्** *lis*, to be small (26, 70; 28, 127); **दिश्** *dis*, to show (28, 3); **रुश्** *rus*, to hurt (28, 126); **रिश्** *ris*, to hurt (28, 126); **स्पृश्** *spṛis*, to touch (28, 128); **विश्** *vis*, to enter (28, 130); **मृश्** *mṛis*, to rub (28, 131).
18. Of roots ending in **प्**, **क्**, **कृप्** *krish*, to draw (23, 21; 28, 6); **त्रिप्** *trish*, to shine (23, 32); **द्विप्** *dvish*, to hate (24, 3); **विप्** *vish*, to pervade (25, 13), to separate (31, 54; not 17, 47); **पुप्** *pūsh*, to nourish (26, 73; not 17, 50); **शुप्** *śush*, to dry (26, 74); **तुप्** *tush*, to please (26, 75); **दुप्** *dush*, to spoil (26, 76); **घ्रिप्** *ghṛish*, to embrace (26, 77); **शिप्** *śish*, to distinguish (29, 14); **पिप्** *pish*, to pound (29, 15).
19. Of roots ending in **स्**, **वस्** *vas*, to dwell (23, 36), except Part. **उषितः** *ushitah* and Ger. **उषित्वा** *ushitvā* (Pāṇ. vii. 2, 52); **यस्** *ghas*, to eat (17, 65, as substitute for **अद्** *ad*).
20. Of roots ending in **ह्**, **रुह्** *ruh*, to grow (20, 29); **दह्** *dah*, to burn (23, 22); **मिह्** *mih*, to sprinkle (23, 23); **वह्** *vah*, to carry (23, 35); **दुह्** *duh*, to milk (24, 4; not 17, 87); **दिह्** *dih*, to smear (24, 5); **लिह्** *lih*, to lick (24, 6); **नह्** *nuh*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

- A. In the future (formed by **ता** *ta*), the future and conditional (formed by **स्य** *syā*), the desiderative, and the participle in **त** *ta* (Pāṇ. vii. 2, 15; 44), the verb **क्लृप्** *klip* must not take इ i, if used in the Parasmaipada. (Pāṇ. vii. 2, 60.)
क्लृप् *klip*, to shape, Fut. **कल्प्ता** *kalptā*, Fut. **कल्पस्यति** *kalpsyati*, Cond. **अकल्पस्यत्** *akalpsyat*; Desid. **चिकल्पति** *chiklipyati*; Part. **क्लृप्तः** *klīptah*.
- B. In the future and conditional (formed by **स्य** *syā*), the desiderative base, and the participle in **त** *ta*, the following four verbs must not take इ i, if used in the Parasmaipada. (Pāṇ. vii. 2, 59.)
वृत् *ṛit*, to exist, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivṛitsati*; Part. **वृत्तः** *ṛittah*. (Pāṇ. vii. 2, 15; 56.)
वृध् *ṛidh*, to grow, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivṛitsati*; Part. **वृद्धः** *ṛiddhah*.
स्यद् *syand*, to drop, Fut. **स्यत्स्यति** *syantsyati*, Cond. **अस्यत्स्यत्** *asyantsyat*; Desid. **सिस्यत्सति** *sisyantsati*; Part. **स्यन्नः** *syannah*.
शृप् *śṛidh*, to hurt, Fut. **शर्त्स्यति** *śartsyati*, Cond. **अशर्त्स्यत्** *aśartsyat*; Desid. **शिशृत्सति** *śiśṛitsati*; Part. **शृद्धः** *śṛiddhah*.
- C. In the desiderative bases, and in the participle in **त** *ta*, monosyllabic roots ending in **उ** *u*, **ऊ** *ū*, **ऋ** *ṛi*, **ॠ** *ṛi*, and **ग्रह्** *grah*, to take, and **गुह्** *guh*, to hide, do not take इ i. (Pāṇ. vii. 2, 12.)
भू *bhū*, to be, **बुभूषति** *bubhūshati*; Part. **भूतः** *bhūtah*.
ग्रह् *grah*, **जिघृक्षति** *jighṛikshati*; Part. **गृहीतः** *grihītah* (long ī by special rule, cf. Pāṇ. vii. 2, 37).
गुह् *guh*, **जुघृक्षति** *jughṛikshati*; Part. **गूढः** *gūdhah* (cf. Pāṇ. vii. 2, 44).
(Verbs ending in **ऋ** *ṛi* and **ॠ** *ṛi* are liable to exceptions. See § 337. Pāṇ. vii. 2, 38-41.)
- D. Participial formations.
1. Roots which *may* be without the इ i in any one of the general tenses, *must* be without it in the participle in **त** *ta*.

(Remark that the participle in त ta is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ u, ऊ ū, ऋ ṛi, ॠ ṛi, do not take इ i before the participle in त ta, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु yu, to join, युतः yu-taḥ, युतवान् yu-tavān, युत्वा yu-tvá. (Pāṇ. VII. 2, 11.)

लृ lū, to cut, लूनः lū-nah, लूनवान् lū-navān, लृत्वा lū-trá. (Except पू pū, § 335, II. 6.)

वृ ṛi, to cover, वृतः ṛi-taḥ, वृतवान् ṛi-tavān, वृत्वा ṛi-trá.

गाह् gāh, to enter, may form (Pāṇ. VII. 2, 44) the future as गाहिता gāh-i-tá or गाढा gāḍhā; hence its participle गाढः gāḍhaḥ only.

गुप् gup, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता gop-i-tá or गोप्ता gop-tá; hence its participle गुप्तः guptaḥ only.

2. Roots which by native grammarians are marked with technical सा á or ई i do not take इ i in the participle in त ta. (Pāṇ. VII. 2, 14, 16.) *

सिद् srid, to sweat (marked as सिध्विदा śishvidā); सिन्नः sinnaḥ.

लज् laj, to be ashamed (marked as ओलजी olaḥ); लग्नः lagnaḥ.

List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.

अि ṛi, to go; अितः śritāḥ, अित्वा śritrá. (Pāṇ. VII. 2, 11.) See § 332, 2.

अि śri, to swell; अूनः śūnāḥ. (Pāṇ. VII. 2, 14.) See § 332, 2.

क्षुम् kshubb, to shake; क्षुम्भः kshubdhaḥ, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

स्वन् swan, to sound; स्वांतः srāntāḥ, if it means the mind.

ध्वन् dhvan, to sound; ध्वांतः dhrāntāḥ, if it means darkness.

लग् lag, to be near; लग्नः lagnaḥ, if it means attached.

म्लेच्छ् mlechchh, to speak indistinctly; म्लिष्टः mliṣṭāḥ, if it means indistinct.

विरिम् virebh, to sound; विरिम्भः viribdhāḥ, if it refers to a note.

फण् phan, to prepare; फांटः phāṇṭāḥ, if it means without an effort.

बाह् rāh, to labour; बाढः rāḍhāḥ, if it means excessive.

धृप् dhrish, to be confident; धृष्टः dhrishṭāḥ, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् viśas, to praise; विशस्तः viśastāḥ, if it means arrogant.

द्रृह् drīh, to grow; दृढः drīḍhāḥ, if it means strong. (Pāṇ. VII. 2, 20.)

परिपृह् parirīh, to grow; परिपृढः parirīḍhāḥ, if it means lord. (Pāṇ. VII. 2, 21.)

कश् kash, to try; कष्टः kashṭāḥ, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष् ghush, to manifest; घुष्टः ghushṭāḥ, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्दे ard, with the prepos. सं sam, नि ni, वि vi, अस्ते arṇṇāḥ; समस्ते samarṇṇāḥ, plagued. (Pāṇ. VII. 2, 24.)

अर्दे ard, with the prepos. अभि abhi; अभ्यर्ष्टे abhyarṇṇāḥ, if it means near. (Pāṇ. VII. 2, 25.)

वृत् rit (as causative), वृत्तः rittāḥ, if it means read.

* मिद् mid, to be soft, though having a technical सा á, may, in certain senses, form its participle as मेदिताḥ meditāḥ or मिन्नः minnaḥ (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical सा á.

Intermediate इ i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. VII. 2, 13).

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-ra*; but संचस्करिष *sañchaskarira*; 2nd pers. sing. संचस्करिष *sañchaskaritha*.
2. गृ *gṛi*, to go, समृव *sasṛi-ra*.
3. भृ *bhṛi*, to bear, बभृव *babhṛi-ra*.
4. वृ *vṛi* (वृम् *vṛiñ* and वृङ् *vṛiñ**), to choose, Par. ववृव *varṛi-ra* †, Attm. ववृवहे *varṛi-rahe*, ववृषे *varṛi-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushṭu-ra*. तुष्टोष *tushṭo-tha*.
6. द्रु *dru*, to run, दुद्रुव *dudru-ra*. दुद्रोष *dudro-tha*.
7. सु *sru*, to flow, सुस्रुव *susru-ra*. सुस्रोष *susro-tha*.
8. श्रु *śru*, to hear, शुश्रुव *śuśru-ra*. शुश्रोष *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before ष *tha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववरिष *varar-itha*, however, being restricted to the Veda, ववरिष *vararitha* is considered the right form. See No. 142, in the Dhātupāṭha.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 61. See § 332, where these roots are given.

या *yā*, to go; Fut. याता *yātā*; ययाष *yayā-itha*.

चि *chi*, to gather; Fut. चेता *chetā*; चिचेष *chiche-itha*.

3. In roots ending in consonants and having an अ *a* for their radical vowel, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 62. See § 332, where these roots are given.

पच *pach*, to cook; Fut. पक्ता *pektā*; पपकष *papak-itha*.

But कृषति *kṛishati*, he drags; Fut. कर्षी *karshī*; चकृषिष *chakarsh-i-itha*.

(Bharadvāja requires the omission of इ i after roots with चृ *ṛi* only, which are necessarily without इ i in the periphrastic future (Pāṇ. VII. 2, 63), except root चृ *ṛi* itself. Hence he allows पेचिष *pechitha*, besides पपकष *papaktha*; इयजिष *iyajitha*, besides इयष्ट *iyashṭha*; also ययिष *yayitha*, चिचयिष *chichayitha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but अ *a*, require इ i, and so do all verbs with which इ i is either optional or indispensable in the future (ता *tā*).

* वृम् *vṛiñ*, (27, 8) वरणे *varane*, Su. वृम् *vṛiñ*, (34, 8) आवरणे *avarane*, Chur. वृम् *vṛiñ*, (31, 38) संभक्तौ *sambhaktau*, Kṛi.

† The form ववरिष *varariva*, which Westergaard mentions, may be derived from another root वृ *ṛi*, the rule of Pāṇini being restricted by the commentator to वृम् *vṛiñ* and वृङ् *vṛiñ*.

Exceptions :

1. In मृन् *srīj* and दृग् *drīś*, the omission is optional.
मृन् *srīj*, मछश् *sasrashtha*, or समृजिथ *sasrijitha*.
2. The verbs अति *atti*, अर्ति *arti*, व्ययति *vyayati* must take इ i. § 338, 7.
अद् *ad*, आदिथ *ād-i-tha*, (exception to No. 3.)
चृ *ri*, आरिथ *ār-i-tha*, (exception to No. 2.)
ये *rye*, विव्ययिथ *virvay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य y.

§ 336. In these tables त *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *syā* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिच् *sich* for the First Aorist; लिङ् *liṅ* for the Benedictive.

I. *For all General Tenses, except the Reduplicated Perfect.*

Omit इ i,

1. Before त *ta*, सन् *san*, स्य *syā*, ता *tā*, सिच् *sich*, लिङ् *liṅ*
In the verbs enumerated § 332.
2. Before त *ta*, सन् *san*, स्य *syā*, ता *tā* :
In कृप् *kṛip*, if Parasmaipada. § 333, A.
3. Before त *ta*, सन् *san*, स्य *syā* :
In वृत् *vṛit*, वृष्ट् *vṛiṣṭh*, स्पन्द् *syand*, गृष्ट् *gṛiṣṭh*, if Parasmaipada. § 333, B.
4. Before त *ta*, सन् *san* :
In monosyllabic verbs ending in उ, ऊँ, च्, च् *ri*, ग्रह् *grah*, and गुह् *guh*. § 333, C.
5. Before त *ta* :
a. All verbs which by native grammarians are marked with आँ, ईँ, or ऊँ *.
b. The verb श्री *śrī* and others enumerated in a general list, § 333, D.

II. *For the Reduplicated Perfect.*

Omit इ i,

1. Before all terminations, except ईरे *īre* :
In eight verbs, mentioned § 334.
2. Before यथा *ya*, 2nd pers. sing. :
All verbs of § 332 ending in vowels } if without इ i in the
All verbs of § 332 ending in consonants with अ *a* as radical vowel } periphrastic future.

Optional insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical उप shows that in the other general tenses the इ i is optional. § 337, I. 2.

इ i may or may not be inserted :

I. Before any *ārdhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y.

1. In the verbs सू *svri* : Per. Fut. स्वरीता *svar-i-tā*, or स्वरीता *svartā*, &c. (Pāṇ. VII. 2, 44.)
(Except future in स्य *syā*, स्वरिष्यति *svarishyati* only. Pāṇ. VII. 2, 70.)

सू *śū* (as Ad and Div, not as Tud), सविता *sav-i-tā*, or सोता *soṭā*, &c.

धू *dhū* (not as Tud), धविता *dhav-i-tā*, or धोता *dhotā*, &c. (Except aorist Pa. asmaipada, which must take इ i. Pāṇ. VII. 2, 72.)

2. In all verbs having a technical आ *ā* (Pāṇ. VII. 2, 44). गाह् *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gāḍhā*. (See § 333, D. 1.)

But अञ्ज *añj* (though marked अञ्जू *añjū*) must take इ i in the first aorist. (Pāṇ. VII. 2, 71.)

आजिषुः *āñjishuḥ*.

3. In the eight verbs beginning with र *radh*. (Pāṇ. VII. 2, 45.)

(26, 84) र *radh*, to perish, रयिता *radh-i-tā*, or रद्धा *raddhā*.

(26, 85) नञ् *naś*, to vanish, नशिता *naś-i-tā*, or नंदा *naṁśhā*.

(26, 86) तृप् *trip*, to delight, तपिता *tarp-i-tā*, or तप्ता *tarptā*, or तप्ता *traptā*.

(26, 87) दृप् *drip*, to be proud, दर्पिता *darp-i-tā*, or दर्प्ता *darptā*, or द्रप्ता *draptā*.

(26, 88) दृह् *druh*, to hate, द्रोहिता *droh-i-tā*, or द्रोघा *droghā*, or द्रोढा *droḍhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोघा *mogdhā*, or मोढा *moḍhā*.

(26, 90) मुह् *muh*, to vomit, मोहिता *moh-i-tā*, or मोघा *mogdhā*, or मोढा *moḍhā*.

(26, 91) स्निह् *snih*, to love, स्नेहिता *snēh-i-tā*, or स्नेघा *snegdhā*, or स्नेढा *snēḍhā*.

According to some this option extends to the reduplicated perfect; but this is properly denied by others.

4. In the verb कुष *kush* (Chur class), preceded by निन् *nir*; but here इ i is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted :

II. Before certain *ārdhadhātukas* only :

1. Before *ārdhadhātukas* beginning with त् *t* :

In the verbs इष् *ish* (Tud only), सह् *sah*, लुभ् *lubh*, रुष् *rush*, रिष् *rish*. (Pāṇ. VII. 2, 48.) The participles in त *ta* or न *na* are treated separately under No. 7. Hence

इष्टः *ishṭah* only, but either इष्टा *ishṭā* or इष्टिन्ता *ishṭintā*.

2. Before *ārdhadhātukas* beginning with स् *s*, but not in the aorist :

In the verbs कृत् *krīt*, to cut; वृत् *chrit*, to kill; खृद् *chhrid*, to play; तृद् *trid*, to strike; नृत् *nrit*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*) :

In the verb वृ *vri*, and all verbs ending in च् *ri*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इ *ir*, and in च् *ridh*, भ्रस् *bhrasj*, दम् *dambh*, सि *sri*, सू *svri*, यु *yu*, ऊञ् *ūrṇu*, भृ *bhri* (Bhū class), जप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and first aorist (सिच् *sich*) in the *Ātmanepada* :

In the verb वृ *vri*, and all verbs ending in च् *ri* (Pāṇ. VII. 2, 42). The च् *ri* is changed into ई *ir* or ऊ *ūr*.

In verbs ending in च् *ri* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination त्वा *tvā* :

In verbs having a technical उ u. (Pāṇ. VII. 2, 56.)

शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शांत्वा *śāntvā*.

6. Before the gerundial termination त्वा *tvā* and the participle in त्ता *ta* :

In the verb क्लिञ् *kliñ*. (Pāṇ. VII. 2, 50.)

क्लिप्त्वा *kliṣtvā* or क्लिष्ट्वा *kliṣṭvā*, क्लिप्तिः *kliṣitaḥ* or क्लिष्टः *kliṣṭaḥ*.

In the verb पू *pū*. (Pāṇ. VII. 2, 51.)

पवित्वा *pavitvā* or पूत्वा *pūtvā*, पवितः *pavitaḥ* or पूतः *pūtaḥ*. It must take इ i in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations ता *ta* or ना *na* : (see also § 333, D. 2, note) :

In the verbs दम् *dam*, to tame, दांतः *dāntaḥ* or दमितः *damitaḥ*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, शांतः *śāntaḥ* or शमितः *śamitaḥ*.

पूर *pūr*, to fill, पूर्णः *pūrṇaḥ* or पूरितः *pūritaḥ*.

दस् *das*, to perish, दस्तः *dastaḥ* or दासितः *dāsitaḥ*.

स्पर्श *spāś*, to touch, स्पष्टः *spāṣṭaḥ* or स्पर्शितः *spāśitaḥ*.

छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुश् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pāṇ. VII. 2, 28.)

अम् *am*, to go, अंतः *āntaḥ* or अमितः *amitaḥ*.

त्वर *tar*, to hasten, तूर्णः *tūrṇaḥ* or त्वरितः *tvāritaḥ*.

संयुष् *saṅ-ghush*, to shout, संयुष्टः *saṅghuṣṭaḥ* or संयुषितः *saṅghuṣitaḥ*. (See § 333, D. 2.)

आस्वन् *āsvan*, to sound, आस्वांतः *āsvāntaḥ* or आस्वनितः *āsvanitaḥ*. (See § 333, D. 2.)

हृष् *hrish*, to rejoice, हृष्टः *hrishṭaḥ* or हृषितः *hrishitaḥ*, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचितः *apachitaḥ* or अपचायितः *apachāyitaḥ* *.

8. Before the participle of the reduplicated perfect in वस् *vas* :

In the verbs गम् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān* †.

हन् *han*, to kill, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān*.

यिद् *rid*, to know, विविदिवान् *vividivān* or विविद्धान् *vividhān*.

विश्रि *viś*, to enter, विविशिवान् *viviśivān* or विविश्वान् *viviśvān*.

दृश् *drīś*, to see, ददृशिवान् *dadrīśivān* or ददृश्वान् *dadrīśvān*.

Necessary insertion of इ i.

§ 338. इ i must be inserted in all verbs in which, as stated before, it is neither prohibited nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् *vas*, participle of reduplicated perfect :

In the verbs ending in आ *ā* (Pāṇ. VII. 2, 67). पा *pā*, पपिवान् *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).

अश् *aś*, to eat, आशिवान् *āśivān*.

In the verb जश् *ghas*, to eat, जशिवान् *jakshivān*.

Other verbs reject it.

* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before **स्य** *syā* of the future and conditional :

In all verbs ending in **चृ** *ri*, and in **हन्** *han* (Pāṇ. vii. 2, 70). In **गम्** *gam*, if used in the Parasmaipada (Pāṇ. vii. 2, 58)

3. Before the terminations of the first aorist (**सिच्** *sich*):

In the verbs **स्तु** *stu*, **सु** *su*, **धू** *dū* in the Parasmaipada (Pāṇ. vii. 2, 72). Thus from **स्तु** *stu*, to praise, First Aorist (First Form), **अस्तासिचं** *astāsicham*; but in the Âtmanepada, **अस्तोषि** *astoshi*.

4. Before the terminations of the desiderative (**सन्** *sen*):

In the verbs **कृ** *kṛi*, **गृ** *grī*, **दृ** *dṛi*, **धृ** *dhṛi*, and **प्रच्छ** *prachh* (Pāṇ. vii. 2, 75); and in **गम्** *gam*, if used in the Parasmaipada (Pāṇ. vii. 2, 58).

In the verbs **स्मि** *smi*, **पू** *pū*, **चृ** *ri*, **अञ्ज** *añj*, and **अज्** *as*. (Pāṇ. vii. 2, 74.)

5. Before the gerundial **त्वा** *tva* and the participial termination **ता** *ta*. (Pāṇ. vii. 2, 52-54.)

In the verbs **वस** *vas*, to dwell; **क्षु** *kshudh*, to hunger; **अञ्च** *añch*, to worship; **लुभ** *lubh*, to confound (Dhātupāṭha 28, 22).

6. Before **त्वा** *tva* only:

In **जृ** *jṛi*, to grow old; **व्रश्च** *vraśch*, to cut. (Pāṇ. vii. 2, 55.)

7. Before **थ** *tha*, 2nd pers. sing. reduplicated perfect:

In **अद** *ad*, to eat; **चृ** *ri*, to go; **खे** *eye*, to cover. **आदिथ** *āditha*, against § 335, 3; **आरिथ** *āritha*, § 335, 3, note; **विष्यथिथ** *vivyayitha*.

§ 339. The vowel ई *i* thus inserted is never liable to Guṇa or Vriddhi.

Insertion of the long ई i.

§ 340. Long ई *i* may be substituted for the short when subjoined to a verb ending in **चृ** *ri*, also to **वृ** *vri*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. vii. 2, 38-40.)

तृ *trī*; Per. Fut. **तरीता** *taritā* or **तरिता** *toritā*, &c.; but Perf. 2nd pers. sing. **तेरिथि** *terithi*. I. Aor. Par. 3rd pers. plur. **अतारिषुः** *atāriṣuḥ*; Bened. 3rd pers. sing. **तारिषीष्ट** *tarishishṭa*.*

वृ *vri*; Per. Fut. **वरीता** *varitā* or **वरिता** *varitā*; but Perf. **ववरिथि** *vavarithi*; Aor. Par. **अवारिषुः** *avarishuḥ*; Bened. **वरिषीष्ट** *varishishṭa*.

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have ई *i*. (Pāṇ. vii. 2, 41-42), which, if used, is liable to be changed to ई *i*; not, however, as far as I can judge, in the benedictive Âtmanepada.

तृ *trī*; Des. **तितरिषति** *titarishati*; **तितरीषति** *titarishati*; **तितीषति** *tittishati*; Aor. Âtm. **अतारिष्ट** *atarishṭa*, **अतरीष्ट** *atarishṭa*, and **अतोष्ट** *atirishṭa*; Bened. **तरिषीष्ट** *tarishishṭa*, **तीषीष्ट** *tirishishṭa*.

वृ *vri*; Des. **विवरिषते** *vivarishate*; **विवरीषते** *vivarishate*; **वुवृषते** *carishate*; Aor. Âtm. **अवारिष्ट** *avarishṭa*, **अवरीष्ट** *avarishṭa*, and **अवृष्ट** *arishṭa*; Bened. **वरिषीष्ट** *varishishṭa*, **वृषीष्ट** *vrishishṭa*.

The verb **ग्रह** *grah*, too, takes the long ई *i*, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. vii. 2, 37.)

ग्रह *grah*; Per. Fut. **ग्रहीता** *grahitā*; Inf. **ग्रहीतुं** *grahītum*; but Perf. **जगृहिम** *jagrīhima*.

* The forms given in the Calcutta edition of Pāṇini vii. 2, 42, **वरिषीष्ट** *varishishṭa*, **तारिषीष्ट** *tarishishṭa*, are wrong. (See Pāṇ. vii. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing **आँ** *ām* (an accusative termination of a feminine abstract noun in **आ** *ā*) to the verbal base, and adding to this the reduplicated perfect of **कृ** *kṛi*, to do, **भू** *bhū*, to be, or **अस्** *as*, to be.

उद् *und*, to wet, **उंदांचकार**, **बभूव**, **आस**, *undāmchakāra, babhūva, āsa*.

चरुस् *chakās*, to shine, **चकासांचकार**, **बभूव**, **आस**, *chakāsāmchakāra, babhūva, āsa*.

बोधय *bodhaya*, to make known, **बोधयांचकार**, **बभूव**, **आस**, *bodhayāmchakāra, babhūva, āsa*.

After verbs which are used in the *Ātmanepada*, the auxiliary verb **कृ** *kṛi* is conjugated as *Ātmanepada*, but **अस्** *as* and **भू** *bhū* in the *Parasmaipada*. Hence from **एधते** *edhate*, he grows,

एधांचक्रे *edh-dmchakre*; but **बभूव** *babhūva* and **आस** *āsa*.

In the passive all three auxiliary verbs follow the *Ātmanepada*.

§ 343. Intensive bases which can take *Guṇa*, take it before **आँ** *ām*; desiderative bases never admit of *Guṇa*. (§ 339.)

बोभू *bobhū*, frequentative base of **भू** *bhū*, **बोभवांचकार** *bobhavāmchakāra*.

But **बुबोधिष्** *bubodhiṣ*, desiderative base of **बुध्** *budh*, **बुबोधिषांचकार** &c. *bubodhiṣāmchakāra* &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in **आ** *ā*, requiring intermediate **इ** *i*.

धा *dhá*, to place.

PARASMAIPADA.			ĀTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. दधाँ <i>dadhau</i>	दधिव <i>dadhivá</i>	दधिम <i>dadhimá</i>	दधे <i>dadhé</i>	दधिवहे <i>dadhiváhe</i>	दधिमहे <i>dadhimáhe</i>
2. { दधाथ <i>dadhátha</i> or दधिथ <i>ladhitha</i> *	दधथुः <i>dadháthuh</i>	दध <i>dadhá</i>	दधिथे <i>dadhishé</i>	दधाथे <i>dadháthe</i>	दधिथे <i>dadhidhvé</i>
3. दधाँ <i>dadhau</i>	दधतुः <i>dadhátuh</i>	दधुः <i>dadhúh</i>	दध <i>dadhé</i>	दधाते <i>dadháte</i>	दधिरे <i>dadhiré</i>

2. Verbal bases in **इ** *i* and **ई** *ī*, preceded by one consonant, and requiring intermediate **इ** *i*.

नी *ní*, to lead.

1. { निनाय <i>nindya</i> or निनय <i>nindya</i>	निनिव <i>ninyivá</i>	निनिम <i>ninyimá</i>	निन्ये <i>ninyé</i>	निनिवहे <i>ninyiváhe</i>	निनिमहे <i>ninyimáhe</i>
2. { निनेथ <i>ninētha</i> or निनयिथ <i>ninayitha</i> *	निन्यथुः <i>ninyáthuh</i>	निन्य <i>ninyá</i>	निनिथे <i>ninyishé</i>	निन्याथे <i>ninyáthe</i>	निनिथे or ने (§ 105) <i>ninyidhvé</i> or <i>-dhvé</i>
3. निनाय <i>nindya</i>	निन्यतुः <i>ninyátuh</i>	निन्युः <i>ninyúh</i>	निन्ये <i>ninyé</i>	निन्याते <i>ninyáthe</i>	निनिरे <i>ninyiré</i>

3. Verbal bases in धृ, preceded by one consonant, and requiring intermediate इ i.
धृ dhri, to hold.

1. { दधार dadhára or दधर dadhára	दधिव dadhrivá	दधिम dadhrimá	नधे dadhré	दधिवहे dadhriváhe	दधिमहे dadhrimáhe
2. दधये dadhártha *	दधयुः dadhráthuḥ	दध dadhrá	दधिधे dadhrishé	दधाये dadhráthe	दधिधे or द्धे dadhrishré or -dhré
3. दधार dadhára	दधतुः dadhrátuḥ	दधुः dadhrúḥ	दधे dadhré	दधाते dadhráte	दधिर dadhriré

4. Verbal bases in कृ, preceded by one consonant, not admitting intermediate इ i.
कृ kṛi, to do.

1. { चकार chakára or चकर chakára	चकव chakrivá	चकम chakrimá	चक्रे chakré	चकवहे chakriváhe	चकमहे chakrimáhe
2. चकये chakártha	चक्रयुः chakráthuḥ	चक्र chakrá	चक्रेधे chakrishé	चक्राये chakráthe	चक्रधे chakrishré
3. चकार chakára	चक्रतुः chakrátuḥ	चक्रुः chakrúḥ	चक्रे chakré	चक्राते chakráte	चक्रिर chakriré

5. Verbal bases in क्रि or क्री, preceded by two consonants, and requiring intermediate इ i.
क्री krí, to buy.

1. { चिक्राय chikráya or चिक्रय chikráya	चिक्रियव chikriyivá	चिक्रियम chikriyimá	चिक्रिये chikriyé	चिक्रियवहे chikriyiváhe	चिक्रियमहे chikriyimáhe
2. { चिक्रेय chikrétha or चिक्रियथ chikrayitha	चिक्रिययुः chikriyáthuḥ	चिक्रिय chikriyá	चिक्रियिधे chikriyishé	चिक्रियाये chikriyáthe	चिक्रियिधे or -dhré chikriyidhré or -dhré
3. चिक्राय chikráya	चिक्रियतुः chikriyátuḥ	चिक्रियुः chikriyúḥ	चिक्रिये chikriyé	चिक्रियाते chikriyáte	चिक्रियिर chikriyiré

6. Verbal bases in यु or ऊ, preceded by one or two consonants, and requiring intermediate इ i.
यु yu, to join.

1. { युयाव yuyáva or युयव yuyára	युयुविव yuyuvivá	युयुविम yuyuvimá	युयुवे yuyuré	युयुविवहे yuyuviváhe	युयुविमहे yuyuvimáhe
2. युयुविथ yuyavitha †	युयुवयुः yuyuváthuḥ	युयुव yuyuvá	युयुविधे yuyuvishé	युयुवाये yuyuváthe	युयुविधे or द्धे yuyuvishré or -dhré
3. युयाव yuyáva	युयुवतुः yuyuvátuḥ	युयुवुः yuyuvúḥ	युयुवे yuyuré	युयुवाते yuyuváte	युयुविर yuyuviré

7. Verbal bases in तु, preceded by one or two consonants, and not admitting the intermediate इ i.
तु stu, to praise.

1. { तुष्टाव tushṭáva or तुष्टव tushṭára	तुष्टव tushṭuvá	तुष्टम tushṭumá	तुष्टवे tushṭuvé	तुष्टवहे tushṭuváhe	तुष्टमहे tushṭumáhe
2. तुष्टोथ tushṭótha ‡	तुष्टवयुः tushṭuváthuḥ	तुष्टव tushṭuvá	तुष्टवेधे tushṭuvishé	तुष्टवाये tushṭuváthe	तुष्टवेधे tushṭuvishré
3. तुष्टाव tushṭáva	तुष्टवतुः tushṭuvátuḥ	तुष्टवुः tushṭuvúḥ	तुष्टवे tushṭuvé	तुष्टवाते tushṭuváte	तुष्टविर tushṭuviré

* § 335, 2, and § 335, 3.

† If यु yu is taken from Dhátupāṭha 31, 9, it may form युयोष yuyótha. (See § 335, 2, and Westergaard, Radices, p. 46. note.)

‡ Bharadvāja might allow तुष्टविथ tushṭavitha even against Pān. VII. 2. 13.

8. Verbal bases in **स्तृ** *stṛi*, preceded by *two* consonants, and requiring intermediate इ *i*.
स्तृ *stṛi*, to spread.

1. { तस्तार <i>tastāra</i> or तस्तर <i>tastāra</i>	तस्तरिष <i>tastariṣā</i>	तस्तरिम <i>tastarimā</i>	तस्तरे <i>tastarē</i>	तस्तरिषहे <i>tastariṣāhe</i>	तस्तरिमहे <i>tastarimāhe</i>
2. तस्तारथे <i>tastārtha</i>	तस्तरपुः <i>tastarāthuh</i>	तस्तर <i>tastarā</i>	तस्तरिषे <i>tastarishē</i>	तस्तरापे <i>tastarāthe</i>	तस्तरिष्वे or °द्वे <i>tastaridhvē</i> or <i>-dhwē</i>
3. तस्तार <i>tastāra</i>	तस्तरतुः <i>tastarātuh</i>	तस्तरुः <i>tastarūh</i>	तस्तरे <i>tastarē</i>	तस्तराते <i>tastarāte</i>	तस्तरिरे <i>tastarirē</i>

9. Verbal bases in **कृ** *krī*, requiring intermediate इ *i*.
कृ *krī*, to scatter.

1. { चकार <i>chakāra</i> or चकरे <i>chakāra</i>	चकारिष <i>chakariṣā</i>	चकारिम <i>chakarimā</i>	चकरे <i>chakarē</i>	चकारिषहे <i>chakariṣāhe</i>	चकारिमहे <i>chakarimāhe</i>
2. चकारिष <i>chakaritha</i>	चकरपुः <i>chakarāthuh</i>	चकर <i>chakarā</i>	चकारिषे <i>chakarishē</i>	चकारापे <i>chakarāthe</i>	चकारिष्वे or °द्वे <i>chakaridhvē</i> or <i>-dhwē</i>
3. चकार <i>chakāra</i>	चकरतुः <i>chakarātuh</i>	चकरुः <i>chakarūh</i>	चकरे <i>chakarē</i>	चकाराते <i>chakarāte</i>	चकारिरे <i>chakarirē</i>

10. Verbal bases in consonants, requiring intermediate इ *i*.
तुद *tud*, to strike.

1. तुतोद <i>tutóda</i>	तुतुदिष <i>tutudiṣā</i>	तुतुदिम <i>tutudimā</i>	तुतुदे <i>tutudē</i>	तुतुदिषहे <i>tutudiṣāhe</i>	तुतुदिमहे <i>tutudimāhe</i>
2. तुतुदिष <i>tutoditha</i>	तुतुदपुः <i>tutuddāthuh</i>	तुतुद <i>tutudā</i>	तुतुदिषे <i>tutudishē</i>	तुतुदापे <i>tutuddāthe</i>	तुतुदिष्वे <i>tutudidhvē</i>
3. तुतोद <i>tutóda</i>	तुतुदतुः <i>tutudātuh</i>	तुतुदुः <i>tutudūh</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutuddāte</i>	तुतुदिरे <i>tutudirē</i>

11. Verbal bases in consonants, having ए *e*, and requiring intermediate इ *i*.
तन् *tan*, to stretch.

1. { ततान <i>tatāna</i> or ततम <i>tatāna</i>	तेनिष <i>tenivā</i>	तेनिम <i>tenimā</i>	तेने <i>tenē</i>	तेनिषहे <i>tenivāhe</i>	तेनिमहे <i>tenimāhe</i>
2. तेनिष <i>tenitha</i>	तेनपुः <i>tendāthuh</i>	तेन <i>tendā</i>	तेनिषे <i>tenishē</i>	तेनापे <i>tendāthe</i>	तेनिष्वे <i>tenidhvē</i>
3. ततान <i>tatāna</i>	तेनतुः <i>tendātuh</i>	तेनुः <i>tenuh</i>	तेने <i>tenē</i>	तेनाते <i>tendāte</i>	तेनिरे <i>tenirē</i>

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ *i*.
यज् *yaj*, to sacrifice.

1. { इयज <i>iyāja</i> or इयम <i>iyāja</i>	इजिष <i>ijivā</i>	इजिम <i>ijimā</i>	इजे <i>ijē</i>	इजिषहे <i>ijivāhe</i>	इजिमहे <i>ijimāhe</i>
2. { इयज् <i>iyajshā</i> or इयजिष <i>iyajitha</i>	इजपुः <i>ijāthuh</i>	इज <i>ijā</i>	इजिषे <i>ijishē</i>	इजापे <i>ijāthe</i>	इजिष्वे <i>ijidhvē</i>
3. इयज <i>iyāja</i>	इजतुः <i>ijātuh</i>	इजुः <i>ijūh</i>	इजे <i>ijē</i>	इजाते <i>ijāte</i>	इजिरे <i>ijirē</i>

13. Verbal bases in consonants, requiring contraction, and intermediate वः.

हन् *han*, to kill.

1. {	जघान <i>jaghāna</i> or जघन <i>jaghāna</i>	जग्निव <i>jaghnivā</i>	जग्निम <i>jaghnimā</i>	जग्ने <i>jaghné</i>	जग्निवहे <i>jaghnivāhe</i>	जग्निमहे <i>jaghnimāhe</i>
2. {	जघथ <i>jaghāntha</i> or जघनिथ <i>jaghanītha</i>	जग्नुः <i>jaghnāthuḥ</i>	जग्न <i>jaghnā</i>	जग्निथे <i>jaghnishé</i>	जग्नथे <i>jaghnāthe</i>	जग्निथे <i>jaghnidhvé</i>
3.	जघान <i>jaghāna</i>	जग्नतुः <i>jaghnātuḥ</i>	जग्नः <i>jaghnūḥ</i>	जग्ने <i>jaghné</i>	जग्नते <i>jaghnāte</i>	जग्नरे <i>jaghniré</i>

14. Verbal base भू *bhū* (irregular).

1.	बभूव <i>babhūva</i>	बभूविष <i>babhūvivā</i>	बभूविम <i>babhūvimā</i>	बभूवे <i>babhūrē</i>	बभूविषहे <i>babhūvivāhe</i>	बभूविमहे <i>babhūvimāhe</i>
2.	बभूविष <i>babhūvitha</i>	बभूवपुः <i>babhūvāthuḥ</i>	बभूव <i>babhūvā</i>	बभूविथे <i>babhūvishé</i>	बभूवथे <i>babhūvāthe</i>	बभूविथे or °दे <i>babhūvidhvé or -dhré</i>
3.	बभूव <i>babhūva</i>	बभूवतुः <i>babhūvātuḥ</i>	बभूवुः <i>babhūvūḥ</i>	बभूवे <i>babhūrē</i>	बभूवते <i>babhūvāte</i>	बभूवरे <i>babhūviré</i>

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES
IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vriddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing च *ri* to इ *ir*, or, before consonants, to ई *īr*, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Ātm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Âtmanepada.
(Except bases ending in conson.
or च् णि, and not taking interm.
इ i. Pāṇ. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. Âtm. of
verbs ending in conson., च् णि, or
च् णि d. § 350-352.)

The base is not strengthened, and, if
possible, weakened in :

1. The Participle in ण ता (unless it takes
intermediate इ i).
2. The Gerund in णा तुद् (unless it takes
intermediate इ i).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in च् णि, &c. § 364.)

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm. (Except bases ending in cons. not taking interm. इ i.)	First Aor. I. II.
भू	भो	भविष्यति	अभविष्यत्	भविता	भविषीष्ट	अभविष्ट Âtm.
bhū	bho	bhavishyāti	ābhavishyat	bhavitā	bhavishishṭā	ābhavishṭa
तुद्	तोद्	तोत्स्यति	अतोत्स्यत्	तोत्ता	(तुत्सीष्ट)	अतोत्सीत्
tud	tod	totsyāti	ātotsyat	tottā	(tutsishṭā)	ātautsīt
दिष्	देष्	देविष्यति	अदेविष्यत्	देविता	देविषीष्ट	अदेवीत्
div	dev	derishyāti	āderishyat	devitā	devishishṭā	ādevit
चुर्	चोरय्	चोरयिष्यति	अचोरयिष्यत्	चोरयिता	चोरयिषीष्ट	
chur	choray	chorayishyāti	āchorayishyat	chorayitā	chorayishishṭā	
कृ	कर्	करिष्यति	अकरिष्यत्	करिता	करिषीष्ट	अकारीत्
kṛ	kar	karishyāti	ākarishyat	karitā	karishishṭā	ākārīt
सु	सो	सोष्यति	असोष्यत्	सोता	सोषीष्ट	असावीत्
su	so	soshyāti	āsoshyat	sotā	soshishṭā	āsāvit
तन्	तन्	तनिष्यति	अतनिष्यत्	तनिता	तनिषीष्ट	अतनीत् or अतानीत्
tan	tan	tanishyāti	ātanishyat	tanitā	tanishishṭā	ātānit or ūtānīt
क्री	क्रे	क्रेष्यति	अक्रेष्यत्	क्रेता	क्रेषीष्ट	अक्रेषीत्
kṛī	kre	kreshyāti	ākreshyat	kretā	kreshishṭā	ākraishīt
द्विष्	द्वेष्	द्वेष्यति	अद्वेष्यत्	द्वेष्टा	(द्विषीष्ट)	
dvish	dvesh	dveksyāti	ādvekshyat	dveshṭā	(dvikshishṭā)	
हृ	हो	होष्यति	अहोष्यत्	होता	होषीष्ट	अहोषीत्
hu	ho	hoshyāti	āhoshyat	hotā	hoshishṭā	āhaushīt
रुद्	रोद्	रोत्स्यति	अरोत्स्यत्	रोद्धा	(रुत्सीष्ट)	अरोत्सीत्
rudh	rodh	rotsyāti	ārotsyat	roddhā	(ruttsishṭā)	ārautstīt
कृ	Caus. कारय्	कारयिष्यति	अकारयिष्यत्	कारयिता	कारयिषीष्ट	
kṛi	kāray	kārayishyāti	ākārayishyat	kārayitā	kārayishishṭā	
कृ	Doc. चिकीर्षे	चिकीर्षिष्यति	अचिकीर्षिष्यत्	चिकीर्षिता	चिकीर्षिषीष्ट	अचिकीर्षीत्
kṛi	chikīrṣh	chikīrṣhishyāti	āchikīrṣhishyat	chikīrṣhitā	chikīrṣhishishṭā	āchikīrṣhīt
क्	Int. चेक्रीय्	चेक्रीयिष्यते	अचेक्रीयिष्यत्	चेक्रीयिता	चेक्रीयिषीष्ट	अचेक्रीयिष्ट
kṛi	chekṛiy	chekṛiyishyāte	āchekṛiyishyata	chekṛiyitā	chekṛiyishishṭā	āchekṛiyishṭa

II. Root.	Base not strengthened.	Part. तत्ता, without इ.	Ger. त्वात्वा, without इ.	Passive.	Ben. Par.	Second Aor.	First Aor. IV. and Sec. Aor.
भृ	भृ	भूतः	भूत्वा	भूयते	भूयात्	अभूत्	
<i>bhū</i>	<i>bhū</i>	<i>bhūtāḥ</i>	<i>bhūtvā</i>	<i>bhūyāte</i>	<i>bhūyāt</i>	<i>ābhūt</i>	
तुद्	तुद्	तुवः	तुत्वा	तुद्यते	तुद्यात्		अतुत्
<i>tud</i>	<i>tud</i>	<i>tuvāḥ</i>	<i>tutvā</i>	<i>tudyāte</i>	<i>tudyāt</i>		<i>atutta</i>
कृ	कीर्	कीर्णः	कीर्त्वा	कीर्यते	कीर्यात्		अकीर्
<i>kṛi</i>	<i>kṛi</i>	<i>kīrṇāḥ</i>	<i>kīrtvā</i>	<i>kīryāte</i>	<i>kīryāt</i>		<i>akīrṣṭa</i>
दिष्	दिष्	द्यूतः	द्यूत्वा	दीयते	दीयात्		
<i>div</i>	<i>div</i>	<i>dyūtāḥ</i>	<i>dyūtvā</i>	<i>dīyāte</i>	<i>dīyāt</i>		
पुष्	पुष्	पुष्टः	पुष्ट्वा	पुष्यते	पुष्यात्	अपुषत्	
<i>push</i>	<i>push</i>	<i>puṣṭāḥ</i>	<i>puṣṭvā</i>	<i>puṣyāte</i>	<i>puṣyāt</i>	<i>āpuṣat</i>	
चुर	(चोरय्)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचचुरत्	
<i>chur</i>	(<i>choray</i>)	(<i>choritāḥ</i>)	(<i>chorayitvā</i>)	(<i>choryāte</i>)	(<i>choryāt</i>)	<i>āchūchurat</i>	
सु	सु	सुतः	सुत्वा	सूयते	सूयात्		
<i>su</i>	<i>su</i>	<i>sutāḥ</i>	<i>sutvā</i>	<i>śūyāte</i>	<i>śūyāt</i>		
तन्	तन् & त	ततः	तत्वा ²	तन्यते ³	तन्यात्		अतत
<i>tan</i>	<i>tan & ta</i>	<i>tatāḥ</i>	<i>tatvā</i>	<i>tanyāte</i>	<i>tanyāt</i>		<i>ātata</i>
क्री	क्री	क्रीतः	क्रीत्वा	क्रीयते	क्रीयात्		
<i>kri</i>	<i>kri</i>	<i>kritāḥ</i>	<i>kṛitvā</i>	<i>kṛiyāte</i>	<i>kṛiyāt</i>		
द्विष्	द्विष्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्		अद्विषत्
<i>dvish</i>	<i>dvish</i>	<i>dvishṭāḥ</i>	<i>dvishṭvā</i>	<i>dvishyāte</i>	<i>dvishyāt</i>		<i>adriṣhat</i>
हु	हु	हुतः	हुत्वा	हूयते	हूयात्		
<i>hu</i>	<i>hu</i>	<i>hutāḥ</i>	<i>hutvā</i>	<i>hūyāte</i>	<i>hūyāt</i>		
रुध्	रुध्	रुद्धः	रुद्ध्वा	रुध्यते	रुध्यात्	अरुधत्	अरुद्ध
<i>rudh</i>	<i>rudh</i>	<i>ruddhāḥ</i>	<i>ruddhvā</i>	<i>rudhyāte</i>	<i>rudhyāt</i>	<i>arudhat</i>	<i>āruddha</i>
कृ Caus.	कारय्	कारितः	कारयित्वा	कार्यते	कार्यात्	अकीकृत	
<i>kṛi</i>	<i>kāray</i>	<i>kāritāḥ</i>	<i>kārayitvā</i>	<i>kāryāte</i>	<i>kāryāt</i>	<i>āchīkṛat</i>	
कृ Des.	चिकीर्षे	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्		
<i>kṛi</i>	<i>chikīrṣh</i>	<i>chikīrṣhitāḥ</i>	<i>chikīrṣhitvā</i>	<i>chikīrṣhyāte</i>	<i>chikīrṣhyāt</i>		
कृ Int.	चेक्रोय्	चेक्रोयितः	चेक्रोयित्वा				
<i>kṛi</i>	<i>chekriy</i>	<i>chekriyitāḥ</i>	<i>chekriyitvā</i>				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mṛij*, by lengthening, like गुह् *guh*, by transposition, like मृज् *srīj*, by changing इ into आ, like मि *mi*, by nasalization, like नञ् *naṣ*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm.	First Aorist.
मृज्	मार्ज् ⁴	मार्क्ष्यति	अमार्क्ष्यत्	मार्हे	मार्जिषीह	अमार्क्षीत्
<i>mṛij</i>	<i>mārij</i>	<i>mārkṣyāti</i>	<i>āmārkṣyat</i>	<i>mārṣhā</i>	<i>mārijṣhīṣhā</i>	<i>āmārkṣhāt</i>
		or मार्जिष्यति	अमार्जिष्यत्	मार्जिता	(मृक्षीह)	अमार्जिन्
		<i>mārijṣyāti</i>	<i>āmārijṣyat</i>	<i>mārijitā</i>	(<i>mṛikṣhīṣhā</i>)	<i>āmārijñt</i>

¹ § 143.² Or तनित्वा *tanitvā*.³ Or तायते *tāyāte* (§ 391).⁴ Pāṇ. VII. 2, 114.

गूह्	गूह् ¹	घोक्ष्यति	अघोक्ष्यत्	गोढा	(घुक्षीष्ट)	
guh	gūh	ghokshyāti	āghokshyat	goḍhā	(ghukshīṣhṭā)	
		or गूहिष्यति	अगूहिष्यत्	गूहिता	गूहिषीष्ट	अगूहीत्
		gūhishyāti	āgūhishyat	gūhitā	gūhishīṣhṭā	āgūhīṣh
सृज्	सृज् ²	स्रक्ष्यति	अस्रक्ष्यत्	स्रष्टा		अस्राक्षीत्
srīj	sraḥ	sraḥshyāti	āsraḥshyat	sraṣṭā		āsraḥshīṣh
मि	मा ³	मास्यति	अमास्यत्	माता	मासीष्ट	अमासीत्
mi	mā	māsyāti	āmāsyat	mātā	māṣīṣhṭā	āmāṣīṣh
नञ्	नञ् ⁴	नक्ष्यति	अनक्ष्यत्	नष्टा		
naḥ	naṁṣ	naṁṣhyāti	ānaṁṣhyat	naṣṭā		
संस्	संस् ⁵	संसिष्यते	असंसिष्यत	संसिता	संसिषीष्ट	असंसिष्ट
sraṁṣ	sraṁṣ	sraṁṣishyāte	āsraṁṣishyate	sraṁṣitā	sraṁṣishīṣhṭā	āsraṁṣishṭā
बन्ध्	बन्ध्	भक्ष्यति	अभक्ष्यत्	बद्धा		अभाक्षीत्
bandh	bandh	bhaṁshyāti	ābhaṁshyat	bandhā		ābhaṁshīṣh
II. Root. Base not strengthened. I. art. त ta, without इ i. Ger. त्वा tvā, without इ i. Passive. Ben. Par. Sec. Aor. First Aor. IV. and II. Ātm.						
मृज्	मृज्	मृष्टः	मृष्टा ⁶	मृज्यते	मृज्यात्	
mṛj	mṛj	mṛṣhṭāḥ	mṛṣhṭvā	mṛjyāte	mṛjyāt	
गूह्	गूह्	गूढः ⁷	गूढा ⁸	गूह्यते	गूह्यात्	अगूह्यत्
guh	guh	gūḍhāḥ	gūḍhṭvā	guhāte	guhāt	āghukshat
सृज्	सृज्	सृष्टः	सृष्टा	सृज्यते	सृज्यात्	
srīj	srīj	srīshṭāḥ	srīshṭvā	srījyāte	srījyāt	
मि	मि	मितः	मित्रा	मीयते	मेयात्	
mi	mi	mitāḥ	mitrā	mīyāte	meyāt	
नञ्	नञ्	नष्टः	नष्टा ⁹	नश्यते	नश्यात्	अनशत्
naḥ	naḥ	nashṭāḥ	nashṭvā	naśyāte	naśyāt	ānaśat
संस्	संस्	संस्तः ¹⁰	संस्ता ¹¹	सस्यते	सस्यात्	अससत्
sraṁṣ	sras	sraṣṭāḥ	sraṣṭvā	sraśyāte	sraśyāt	āsrasat
बन्ध्	बन्ध्	बद्धः	बद्धा	बध्यते	बध्यात्	
bandh	badh	baddhāḥ	baddhṭvā	badhyāte	badhyāt	

¹ Pāṇ. vi. 4, 89.² Pāṇ. vi. 1, 58.³ Pāṇ. vi. 1, 50.⁴ Pāṇ. vii. 1, 60.⁵ Pāṇ. vi. 4, 24.⁶ But with इ i, मर्जित्वा mārjitrā, not मर्जित्वा mārjitrā.⁷ As to the long ऊ u, see § 128.⁸ Or गूहित्वा gūhitvā, § 337, I. 2.⁹ Or नष्ट्वा naṣṭvā.

¹⁰ Roots which may thus drop their nasal, are written in the Dhātupāṭha with their nasal, संस् or स्रस् sraṁṣ: while others which retain their nasal throughout, are written without the nasal, but with an indicative इ i; नदि nad, &c. (Pāṇ. vi. 4, 24; vii. 1, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāṇ. vi. 4, 24, vārt. 1, 2). वृहि vrīh, वृंहति vrīṁhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वरहयति varhayati, but वृंहिता vrīṁhitā. रञ्ज rañj, to tinge, may drop its nasal, even in the causative (i.e. before a vowel), if it means to sport; रञ्जयति rañjayati (Pāṇ. vi. 4, 24, vārt. 3, 4). The same root, like some others, drops its nasal before sārvadhātuka affixes; रजति rajati, &c. (Pāṇ. vi. 4, 26). अञ्च añch, if it means to worship, must retain its nasal (Pāṇ. vi. 4, 30) and take the intermediate इ i (Pāṇ. vii. 2, 53): अञ्चितः añchitah, worshipped: otherwise अक्तः akṭah or अञ्चितः añchitah, bent.

¹¹ Or संसित्वा sraṁṣitrā.

Note—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73-108) do not strengthen their base, except before terminations which are marked by ञ् or ण् ; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭishyāti*, Per. Fut. कुटिता *kuṭitā*, First Aor. सकुटीत् *akutī* (Pāṇ. 1. 2, 1). विज् *vi*, to fear, never takes Guṇa before intermediate इ i; Per. Fut. विजिता *vijitā* (Pāṇ. 1. 2, 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुयिता *ūrṇuritā* or ऊर्णयिता *ūrṇayitā* (Pāṇ. 1. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

I.

First Form.

PARASMAIPADA.

ĀTMANEPAḌA.

इषं <i>isham</i>	इष्य <i>ishva</i>	इष्म <i>ishma</i>	इपि <i>ishi</i>	इष्यहि <i>ishrahi</i>	इष्महि <i>ishmahi</i>
ईः <i>ih</i>	इष्टं <i>ishtam</i>	इष्ट <i>ishṭa</i>	इष्ठाः <i>ishṭhāḥ</i>	इषाणां <i>ishāṇām</i>	इध्वं or इदुं <i>idhvam or idhvam</i>
ईत् <i>it</i>	इष्टां <i>ishṭām</i>	इषुः <i>ishuḥ</i>	इष्ट <i>ishṭa</i>	इषातां <i>ishātām</i>	इषत <i>ishata</i>

In this first set of terminations the intermediate इ i stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ i. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ i. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

ĀTMANEPAḌA.

सं <i>sam</i>	स्व <i>sva</i>	स्म <i>sma</i>	सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
सीः <i>sīḥ</i>	{ स्तं <i>stam</i> or तं <i>ta</i> }	{ स्त <i>sta</i> or त <i>ta</i> }	{ स्याः <i>sthāḥ</i> or थाः <i>thāḥ</i> }	साथां <i>sāthām</i>	{ ध्वं <i>dhvam</i> or दुं <i>dhvam</i> }
सीत् <i>sīt</i>	{ स्तां <i>stām</i> or तां <i>tām</i> }	सुः <i>suh</i>	{ स्त <i>sta</i> or त <i>ta</i> }	सातां <i>sātām</i>	सत <i>sata</i>

3.

Third Form.

There are some verbs which add **स् s** to the end of the root before taking the terminations of the Aorist, and which after this **स् s**, employ the usual terminations with **इ i**, viz. **इषं ishām**, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

सिष्यं <i>s-i-sham</i>	सिष्व <i>s-ishva</i>	सिष्म <i>s-ishma</i>
सीः <i>s-iḥ</i> (for सिषः <i>sish(a)ḥ</i>)	सिष्टं <i>s-ishṭam</i>	सिष्ट <i>s-ishṭa</i>
सीत् <i>s-it</i> (for सिपत् <i>sish(a)t</i>)	सिष्टां <i>s-ishṭām</i>	सिषुः <i>s-ishuḥ</i>

4.

Fourth Form.

Lastly, there are some few verbs, ending in **ञ ṣ**, **ष् sh**, **ह h**, preceded by **इ i**, **उ u**, **ऋ ri**, which take the following terminations, without an intermediate **इ i** (*kṣa*).

PARASMAIPADA.

सं <i>saṁ</i>	साव <i>sāva</i>	साम <i>sāma</i>
सः <i>saḥ</i>	सतं <i>satam</i>	सत <i>sata</i>
सत् <i>sat</i>	सतां <i>satām</i>	सन् <i>san</i>

ĀTMANEPADA.

सि <i>si</i>	{ सावहि <i>sāvahi</i> or वहि <i>vahi</i>	सामहि <i>sāmahi</i>
{ सथाः <i>sathāḥ</i> or थाः <i>thāḥ</i>	साथां <i>sāthām</i>	{ सथं <i>sathvam</i> or थं <i>dhvam</i>
{ सत <i>sata</i> or त <i>ta</i>	सातां <i>sātām</i>	संत <i>santa</i>

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लृ *lū*, to cut, अलृविषं *ālārisham* (Pāṇ. VII. 2, 1).

For final vowel, Guṇa in Ātmanepada. लृ *lū*, अलृविषि *ālārishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Ātm. बुध् *budh*, to know; Par. अबोधिषं *ābodhisham*; Ātm. अबोधिषि *ābodhishi*.

The vowel **अ a**, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant †. कण् *kaṇ*, to sound, अकणिषं *ākāṇisham* or अकणिषि *ākāṇisham* (Pāṇ. VII. 2, 7); Ātm. अकणिषि *ākāṇishi*.

* Except षि *śri*, to swell, अश्रयिष्यत् *āśrayiṭ*; जागृ *jāgrī*, to wake, अजागरीत् *ajāgarīṭ* (Pāṇ. VII. 2, 5). ऊर्णु *ūrṇu*, to cover, may or may not take Vṛiddhi; और्णुवीत् *aurṇuṭ*, or और्णुवीत् *aurṇuṭ* (Pāṇ. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; जल् *jal*, to burn, अज्जालीत् *ājālat* (Pāṇ. VII. 2, 2). Likewise वद *rad*, to speak, and वज्र *raja*, to go (Pāṇ. VII. 2, 3). Roots ending in ह् *h*, ण् *m*, य् *y*, the roots क्षण् *kṣaṇ*, to hurt, श्वास *śras*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *āgrahīṭ*; स्यन् *syam*, to sound, अस्यमीत् *āsyamīṭ*; व्यय् *ryay*, to throw, अवययीत् *āvayayīṭ*; क्षण् *kṣaṇ*, to hurt, अक्षणीत् *akṣaṇīṭ*; श्वास *śras*, to breathe, अश्वसीत् *āśvasīṭ*; ऊनय् *ānay*, to minish, अनीयमीत् *ānīyamīṭ*; रगृ *rag*, to suspect, अरगमीत् *āragmīṭ*. दीप्ति *dīdhi*, to shine, वेष्टी *veṣṭi*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*; दरिद्रा *daridrā*, अदरिद्रीत् *ādaridrīṭ*.

§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; Desid. बुबोधिषु *bubodhish*; Aor. अबुबोधिषिषे *ābubodhishisham*.

Intensives in य्य, if preceded by a consonant, must, certain denominatives in य्य may, drop their final य्य. If the intensive य्य is preceded by a vowel, य्य is left between the final vowel and the intermediate इi. भिद् *bhid*, to cut; Int. base बेभिद्य *bebhidy*; Aor. Âtm. अबेभिदिषि *ābebhidishi*. भू *bhū*, to be; Int. base बोभूय *bobhūy*; Aor. Âtm. अबोभूयिषि *ābo-bhūyishi*. Denom. base नमस्य *namasy*, to worship; Aor. अनमस्यिषं *ānamasy-isham* or अनमसिषं *ānamas-isham*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षिप्सं *ākshaipsam*; शि *śi*, अशिक्षं *āśaisham* (Pāṇ. VII. 2, 1); पच *pach*, अपाक्षीत् *āpākshīt* (Pāṇ. VII. 2, 3).

Guṇa in Âtmanepada, if the verb ends in इ, ई, उ, ऊ (not in च *ri*, Pāṇ. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेषि *āśeshi*; but क्षिप् *kship*, अक्षिप्सि *ākshipsi*; कृ *kṛi*, अकृषि *ākṛishi*. Final च *ri* becomes ई *ir*.

§ 351. Terminations beginning with स्त *st* or स्थ *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैमां *ākshaip-tam*, 3. p. dual अक्षैमां *ākshaip-tām*, 2. p. plur. अक्षैमां *ākshaip-ta*, of क्षिप् *kship*; 2. p. sing. Âtm. अकृषाः *ākṛithāḥ*, 3. p. sing. अकृता *ākṛita*, of कृ *kṛi*, Âtm. But from मन्यते *mānyate*, अमंस्त *āmamsta*.

§ 352. The roots स्था *sthā*, to stand, दा *dā*, to give, धा *dhā*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Âtmanepada (Pāṇ. I. 2, 17). स्था *sthā*, उपास्थित *ūpāsthi-ta*; उपास्थिवातां *ūpāsthi-shātām*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mī* (*mīnāti*), to hurt, मि *mi* (*minoti*), to throw, and दी *dī*, Âtm., to decay, instead of taking Guṇa, change their final vowels into आ *ā* in the Âtmanepada; and ली *lī*, to stick, does so optionally (Pāṇ. VI. 1, 50-51)*. Thus from मी *mī* and मि *mi*, अमास्त *amāsta*; from दी *dī*, अदास्त *adāsta*; from ली *lī*, अलास्त *alāsta* or अलेष्ट *aleshta*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Âtmanepada (Pāṇ. I. 2, 14); अहत *ahata*, अहसातां *ahasātām*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Âtmanepada optionally (Pāṇ. I. 2, 13); अगत *agata* or अगंस्त *agamsta*. The same rule applies to the benedictive Âtmanepada; गसीष्ट *gasthṣta* or गंसीष्ट *gaṁsthṣta*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत् *udayata*, he divulged (Pāṇ. I. 2, 15); उपायत् *upāyata*, he espoused, or उपायंस्त *upāyamsta* (Pāṇ. I. 2, 16).

* Prof. Weber (Kuhn's Beiträge, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिषम् *amāsiṣham* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pāṇ. VI. 1, 50. The substitution of आ *ā* takes place wherever there would otherwise have been ए *ē*, excepting in Sit forms.

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in आ *ā*, or in diphthongs which take आ *ā* as their substitute. This आ *ā* remains unchanged. In the Âtmanepada these verbs take the Second Form.

§ 358. The verbs मी *mī*, to hurt, मि *mi*, to throw, and ली *li*, to stick, in taking this form, change likewise their final vowels into आ *ā*. Ex. अमासिषं *amāsisham*, I threw, and I hurt; अलासिषं *alāsisham* (or अलेषं *alaisham*). § 353.

§ 359. Three roots ending in न् *n* take this form; यन् *yam*, to hold, रन् *ram*, to rejoice, नन् *nam*, to bend, Aor. अयन्सिषं *ayansisham*, &c. (Pāṇ. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in श् *ś* (as to दृश् *driś*, to see, cf. Pāṇ. III. 1, 47), प् *śh*, स् *s*, ह् *h*, preceded by any vowel but अ, आ *ā*. They must be verbs which reject the intermediate इ *i*; § 332, 17-20; (Pāṇ. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root श्लिष् *ślish* takes this form only if it means to embrace (Pāṇ. III. 1, 46): अश्लिषात् *aslikshat*. Other verbs, such as पुष् *push* and शुष् *śush*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pāṇ. VII. 3, 73), may take in the Âtmanepada

याः *thāh* instead of सयाः *sathāh*. वहि *rahi* instead of सावहि *sāvahi*.
त *tu* — सत *satu*. ध्वं *dhvam* — सध्वं *sadhvam*.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. दुह् *duh*; 2. p. sing. Âtm. सदुग्धाः *adugdhāh* or अधुक्षथाः *adhuksathāh*.

3. p. sing. Âtm. सदुग्ध *adugdha* or अधुक्षत *adhukshta*.

1. p. dual Âtm. सदुह्रहि *aduhrāhi* or अधुक्षावहि *adhuksārahī*.

2. p. plur. Âtm. सधुध्वं *adhugdhvam* or अधुक्षध्वं *adhuksadhvam*.

FIRST AORIST.

First Form,

with intermediate इ *i*.

a. Verbs ending in a vowel; लृ *lṛ*, to cut.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अलाविषं <i>ālāv-isham</i>	अलाविष्व <i>ālāv-iṣhva</i>	अलाविष्म <i>ālāv-ishma</i>
2. अलावीः <i>ālāv-th</i>	अलाविष्ट <i>ālāv-iṣṭam</i>	अलाविह <i>ālāvi-ṣṭa</i>
3. अलावीत् <i>ālāv-it</i>	अलाविष्टां <i>ālāv-iṣṭām</i>	अलाविषुः <i>ālāvi-ṣhuḥ</i>

ÂTMANEPADA.

1. अलविषि <i>ālav-ishi</i>	अलविष्वहि <i>ālav-iṣhvahi</i>	अलविष्महि <i>ālav-iṣmahī</i>
2. अलविष्टाः <i>ālav-iṣṭh</i>	अलविषाथां <i>ālav-iṣāthām</i>	अलविध्वं <i>ālav-idhvam</i> or दुध्वं <i>dḥvam</i>
3. अलविह <i>ālav-iṣṭa</i>	अलविषातां <i>ālav-iṣhātām</i>	अलविषत <i>ālav-iṣhata</i>

b. Verbs ending in consonants; बुध *budh*, to know.

Guṇa in Parasmaipada and Âtmanepada.

PARASMAIPADA.

1. अबोधिषं <i>abodh-isham</i>	अबोधिष्व <i>abodh-ishva</i>	अबोधिष्व <i>abodh-ishma</i>
2. अबोधीः <i>abodh-śh</i>	अबोधिष्टं <i>abodh-ishṭam</i>	अबोधिष्ट <i>abodh-ishṭa</i>
3. अबोधीत् <i>abodh-ṭt</i>	अबोधिष्टां <i>abodh-ishṭām</i>	अबोधिषुः <i>abodh-ishuḥ</i>

ÂTMANEPADA.

1. अबोधिषि <i>abodh-ishi</i>	अबोधिष्वहि <i>abodh-ishvahi</i>	अबोधिष्वहि <i>abodh-ishmahi</i>
2. अबोधिष्टाः <i>abodh-ishṭhāḥ</i>	अबोधिष्यां <i>abodh-ishāthām</i>	अबोधिष्वं <i>abodh-idhram</i>
3. अबोधिष्ट <i>abodh-ishṭa</i>	अबोधिष्यातां <i>abodh-ishātām</i>	अबोधिषत <i>abodh-ishata</i>

Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अक्षिप्यं <i>akshaip-sam</i>	अक्षिप्य <i>akshaip-sva</i>	अक्षिप्य <i>akshaip-sma</i>
2. अक्षिपीः <i>akshaip-śh</i>	अक्षिप्यं <i>akshaip-tam</i> (§ 351)	अक्षिप्य <i>akshaip-ta</i>
3. अक्षिपीत् <i>akshaip-ṣt</i>	अक्षिप्यां <i>akshaip-tām</i>	अक्षिप्युः <i>akshaip-suh</i>

ÂTMANEPADA.

1. अक्षिपि <i>akship-si</i>	अक्षिप्यहि <i>akship-svahi</i>	अक्षिप्यहि <i>akship-smahi</i>
2. अक्षिप्याः <i>akship-thāḥ</i>	अक्षिप्यां <i>akship-sāthām</i>	अक्षिप्यं <i>akship-dhram</i>
3. अक्षिप्य <i>akship-ta</i>	अक्षिप्यातां <i>akship-sātām</i>	अक्षिप्यत <i>akship-sata</i>

b. Verbs ending in vowels (इ, ई, उ, ऊ *ui*; नी *ni*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अनेषं <i>anaisham</i>	अनेष्व <i>anaishva</i>	अनेष्व <i>anaishma</i>
2. अनेषीः <i>anaishāḥ</i>	अनेष्यं <i>anaishṭam</i>	अनेष्य <i>anaishṭa</i>
3. अनेषीत् <i>anaishit</i>	अनेष्यां <i>anaishṭām</i>	अनेष्युः <i>anaishuh</i>

ÂTMANEPADA.

1. अनेपि <i>aneshi</i>	अनेष्वहि <i>aneshvahi</i>	अनेष्वहि <i>aneshmahi</i>
2. अनेष्याः <i>aneshthāḥ</i>	अनेष्यां <i>aneshāthām</i>	अनेष्यं <i>aneshdram</i>
3. अनेष्य <i>aneshṭa</i>	अनेष्यातां <i>aneshātām</i>	अनेष्यत <i>aneshata</i>

c. Verbs ending in रु *ri*; कृ *kri*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अकार्षं <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्ष्व <i>akārshma</i>
2. अकार्षीः <i>akārshāḥ</i>	अकार्ष्यं <i>akārshṭam</i>	अकार्ष्य <i>akārshṭa</i>
3. अकार्षीत् <i>akārshīt</i>	अकार्ष्यां <i>akārshṭām</i>	अकार्ष्युः <i>akārshuh</i>

ÂTMANEPADA.

1. अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्वहि <i>akṛishmahi</i>
2. अकृषाः <i>akṛishāḥ</i>	अकृषायां <i>akṛishāthām</i>	अकृद्वं <i>akṛidhvam</i>
3. अकृत <i>akṛita</i>	अकृषातां <i>akṛishātām</i>	अकृषत <i>akṛishata</i>

d. Verbs ending in आ *ā*; दा *dā*, to give.

Âtmanepada only; आ *ā* changed into इ *i*.

ÂTMANEPADA.

1. अदिषि <i>adishi</i>	अदिष्वहि <i>adishvahi</i>	अदिष्वहि <i>adishmahi</i>
2. अदिषाः <i>adishāḥ</i>	अदिषायां <i>adishāthām</i>	अदिद्वं <i>adidhvam</i>
3. अदित <i>adita</i>	अदिषातां <i>adishātām</i>	अदिषत <i>adishata</i>

e. Verbs ending in च् *ri*; स् *stī*, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i*.

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)

If इ *i* is inserted, then गुण (§ 348) and optionally lengthening of इ *i*. (§ 341.)

If इ *i* is not inserted, then च् *ri* changed to ई *rī*. (§ 350.)

PARASMAIPADA.

अस्तारिषं *astārisham*, &c., like First Form.

First Form,

with इ *i*.

ÂTMANEPADA.

SINGULAR.

Second Form,

without इ *i*.

1. अस्तारिषि or अस्तारोषि <i>astarishi</i> or <i>astarishi</i>	अस्तीर्षि <i>astīrshi</i>
2. अस्तारिषाः or अस्तारोषाः <i>astarishāḥ</i> or <i>astarishāḥ</i>	अस्तीर्षाः <i>astīrshāḥ</i>
3. अस्तारिष्ट or अस्तारोष्ट <i>astarishṭa</i> or <i>astarishṭa</i>	अस्तीर्षे <i>astīrshṭa</i>
DUAL.	
1. अस्तारिष्वहि or अस्तारोष्वहि <i>astarishvahi</i> or <i>astarishvahi</i>	अस्तीर्ष्वहि <i>astīrshvahi</i>
2. अस्तारिषायां or अस्तारोषायां <i>astarishāthām</i> or <i>astarishāthām</i>	अस्तीर्षायां <i>astīrshāthām</i>
3. अस्तारिषातां or अस्तारोषातां <i>astarishātām</i> or <i>astarishātām</i>	अस्तीर्षातां <i>astīrshātām</i>
PLURAL.	
1. अस्तारिष्वहि or अस्तारोष्वहि <i>astarishmahi</i> or <i>astarishmahi</i>	अस्तीर्ष्वहि <i>astīrshmahi</i>
2. अस्तारिष्वं or अस्तारोष्वं <i>astaridhvam</i> or <i>astaridhvam</i>	अस्तीर्ष्वं <i>astīrshvām</i>
3. अस्तारिषत or अस्तारोषत <i>astarishata</i> or <i>astarishata</i>	अस्तीर्षत <i>astīrshata</i>

f. Verbs with penultimate च् *ri*; स् *stī*, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अस्त्राक्षं <i>asṛāksham</i>	अस्त्राक्ष <i>asṛākshva</i>	अस्त्राक्ष <i>asṛākshma</i>
2. अस्त्राक्षीः <i>asṛākshīḥ</i>	अस्त्राक्ष <i>asṛākshām</i>	अस्त्राक्ष <i>asṛākshā</i>
3. अस्त्राक्षीन् <i>asṛākshīn</i>	अस्त्राक्ष <i>asṛākshātām</i>	अस्त्राक्षुः <i>asṛākshuḥ</i>

ÂTMANEPADA.

1. अस्त्रिषि <i>asṛikshi</i>	अस्त्रिष्वहि <i>asṛikshvahi</i>	अस्त्रिष्वहि <i>asṛikshmahi</i>
2. अस्त्रिषाः <i>asṛikshāḥ</i>	अस्त्रिषायां <i>asṛikshāthām</i>	अस्त्रिद्वं <i>asṛiddhvam</i>
3. अस्त्रिष्ट <i>asṛikshṭa</i>	अस्त्रिषातां <i>asṛikshātām</i>	अस्त्रिषत <i>asṛikshata</i>

g. Verbs ending in ह् h; दह् dah, to burn.

PARASMAIPADA.

1. अधक्ष् adhoksham	अधक्ष् adhākshca	अधक्ष् adhākshma
2. अधक्षीः adhākshīḥ	अदाग्धं adāgdham	अदाग्धं adāgdha
3. अधक्षीत् adhākshīt	अदाग्धां adāgdhām	अदाग्धुः adhākshuh

ĀTMANEPAḌA.

1. अधक्षि adhokshi	अधक्षहि adhākshrahi	अधक्षहि adhākshmahi
2. अदाग्धाः adāgdhāḥ	अधक्ष्यापां adhākshāthām	अदाग्धं adhāgdhram
3. अदाग्ध adāgdha	अधक्ष्यातां adhākshātām	अधक्षत adhākshatu

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या yā, to go.

1. अयासिषं ayāsisham	अयासिष्व ayāsishva	अयासिष्व ayāsishva
2. अयासीः ayāsīḥ	अयासिष्टं ayāsishṭam	अयासिष्टं ayāsishṭa
3. अयासीत् ayāsīt	अयासिष्टां ayāsishṭām	अयासिषुः ayāsishuh

नम् nam, to bend.

1. अनसिषं anāsisham	अनसिष्व anāsishva	अनसिष्व anāsishma
2. अनसीः anāsīḥ	अनसिष्टं anāsishṭam	अनसिष्टं anāsishṭa
3. अनसीत् anāsīt	अनसिष्टां anāsishṭām	अनसिषुः anāsishuh

FIRST AORIST.

Fourth Form.

दिश् diś, to show.

PARASMAIPADA.

1. अदिक्ष् adiksham	अदिक्षाव adikshāva	अदिक्षाम adikshāma
2. अदिक्षः adikshah	अदिक्षतं adikshatam	अदिक्षतं adikshatā
3. अदिक्षत् adikshat	अदिक्षतां adikshatām	अदिक्षन् adikshān

ĀTMANEPAḌA.

1. अदिक्षि adikshi	अदिक्षावहि adikshārahi	अदिक्षामाहि adikshāmahe
अदिक्ष्याः adikshāthāḥ	अदिक्ष्यापां adikshāthām	अदिक्ष्व अधिक्षाव
अदिक्षतं adiksheta	अदिक्ष्यातां adikshātām	अदिक्षन् adikshān

गुह् guh, to hide.

PARASMAIPADA.

1. अगुक्ष् aghuksham	अगुक्षाव aghukshāva	अगुक्षाम aghukshāma
2. अगुक्षः aghukshah	अगुक्षतं aghukshatam	अगुक्षतं aghukshatā
3. अगुक्षत् aghukshat	अगुक्षतां aghukshatām	अगुक्षन् aghukshan

ÂTMANEPADA.

1. अघुक्षि *aghukshi* अघुक्षावहि *aghukshāvahi* or अगुहहि *aguhvahi* अघुक्षामहि *aghukshāmahi*
 2. अघुक्षयाः *aghukshathāḥ* or अगूढाः *agūḥāḥ* अघुक्षायां *aghukshāthām* अघुक्ष्वं or अघूदं¹
 3. अघुक्षत *aghukshata* or अगूढ *agūḥa* अघुक्षातां *aghukshātām* अघुक्षन्त *aghukshanta*

It may also follow the First Form, अगूहिषं *agūhisham* and अगूहिषि *agūhishi*.

(§ 337, I. 1.)

लिह् *lih*, to smear.

PARASMAIPADA.

- | | | |
|------------------------------|------------------------------|----------------------------|
| 1. अलिक्षं <i>alikhsham</i> | अलिक्षाव <i>alikhshāva</i> | अलिक्षाम <i>alikhshāma</i> |
| 2. अलिक्षः <i>alikhshāḥ</i> | अलिक्षतां <i>alikhshatām</i> | अलिक्षत <i>alikhshata</i> |
| 3. अलिक्षत् <i>alikhshat</i> | अलिक्षतां <i>alikhshātām</i> | अलिक्षन् <i>alikhshan</i> |

ÂTMANEPADA.

1. अलिक्षि *alikhshi* अलिक्षावहि *alikhshāvahi* or अलिहहि *alihvahi* अलिक्षामहि *alikhshāmahi*
 2. अलिक्षयाः *alikhshathāḥ* or अलीढाः *alīḥāḥ* अलिक्षायां *alikhshāthām* अलिक्ष्वं or अलीदं²
 3. अलिक्षत *alikhshata* or अलीढ *alīḥa* अलिक्षातां *alikhshātām* अलिक्षन्त *alikhshanta*

दुह् *duh*, to milk.

PARASMAIPADA.

अधुक्षं *adhuksam*, &c.

ÂTMANEPADA.

1. अधुक्षि *adhuksi* अधुक्षावहि *adhuksāvahi* or अदुहहि *aduhvahi* अधुक्षामहि *adhuksāmahi*
 2. अधुक्षयाः *adhuksathāḥ* or अदुग्धाः *adugdhāḥ* अधुक्षायां *adhuksāthām* अधुक्ष्वं
 3. अधुक्षत *adhuksata* or अदुग्ध *adugdha* अधुक्षातां *adhuksātām* अधुक्षन्त

दिह् *dih*, to anoint.

PARASMAIPADA.

अधिक्खं *adhiksham*, &c.

ÂTMANEPADA.

1. अधिक्खि *adhikshi* अधिक्षावहि or अदिहहि⁴ अधिक्षामहि *adhikshāmahi*
 2. अधिक्खयाः or अदिग्धाः⁵ अधिक्षायां *adhikshāthām* अधिक्ख्वं or अधिग्ध्वं⁶
 3. अधिक्खत or अदिग्ध⁷ अधिक्षातां *adhikshātām* अधिक्खन्त *adhikshanta*

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *a*, like those of the Tud form.

¹ *aghukshadhvam* or *aghūḍhvam*.

³ *aghukshadhvam* or *adhugdhvam*.

⁵ *adhikshathāḥ* or *adigdhāḥ*.

⁷ *adhikshata* or *adigdha*.

² *alikhshadhvam* or *alīḍhvam*.

alikhshāvahi or *alihvahi*.

⁶ *adhikshadhvam* or *adhigdhvam*.

सिञ् *sich*, to sprinkle. Pres. सिञ्चामि *siñchāmi*; Impf. सिञ्चिं *asiñcham*.

PARASMAIPADA.

1. सिञ्चिं <i>asicham</i>	सिञ्चाय <i>asichāya</i>	सिञ्चाम <i>asichāma</i>
2. सिञ्चः <i>asichah</i>	सिञ्चतं <i>asichatam</i>	सिञ्चत <i>asichata</i>
3. सिञ्चत् <i>asichat</i>	सिञ्चतां <i>asichatām</i>	सिञ्चन् <i>asichan</i>

ĀTMANEPAḌA.

1. सिञ्चिं <i>asiche</i>	सिञ्चायहि <i>asichāyahi</i>	सिञ्चामहि <i>asichāmahī</i>
2. सिञ्चयाः <i>asichathāh</i>	सिञ्चेयां <i>asichethām</i>	सिञ्चध्वं <i>asichadhvam</i>
3. सिञ्चत <i>asichata</i>	सिञ्चेतां <i>asichetām</i>	सिञ्चन्त <i>asichanta</i>

ह्वे *hve*, to call. Pres. ह्वयामि *hwayāmi*; Impf. अह्वयं *ahvayam*; General base ह्व *hū*.

PARASMAIPADA.

1. अह्वे <i>ahra</i>	अह्वाय <i>ahvāya</i>	अह्वाम <i>ahvāma</i>
2. अह्वः <i>ahrah</i>	अह्वतं <i>ahvatam</i>	अह्वत <i>ahvata</i>
3. अह्वत् <i>ahrat</i>	अह्वतां <i>ahvatām</i>	अह्वन् <i>ahvan</i>

ĀTMANEPAḌA.

1. अह्वे <i>ahce</i>	अह्वायहि <i>ahvāyahi</i>	अह्वामहि <i>ahvāmahī</i>
2. अह्वयाः <i>ahvethāh</i>	अह्वेयां <i>ahvethām</i>	अह्वध्वं <i>ahvadhvam</i>
3. अह्वत <i>ahvata</i>	अह्वेतां <i>ahvetām</i>	अह्वन्त <i>ahvanta</i>

३६४. Roots ending in आ *ā*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: ह्वे *hve* substitutes ह्व *hva*, Aor. अह्वे *ahra*; श्रि *śri* substitutes श्र *śra*, Aor. अश्रयं *asram*. Roots ending in चृ *ṛi*, and the root दृश् *dṛis*, to see, take Guṇa (Pāṇ. vii. 4, 16), and then form a base ending in short अ *a*: मृ *mṛi*, to go, अमरत् *asarat*; दृश् *dṛis*, to see, अदृशत् *adarśat*.

३६५. Roots with penultimate nasal, drop it: स्कन्द *skand*, to step, अस्कन्दे *askandam*.

३६६. Irregular forms are, अरोचं *arocham*, I spoke, from रच *rach* (according to Bopp a contracted reduplicated aorist, ३३७०, for अरयचं *aravacham*); अपतं *apaptam*, I flew, from पत *pat* (possibly a contracted reduplicated aorist for अपपतं *apapatan*); अनशं *anśam*, I perished, Kās. on Pāṇ. vi. 4, 120 (possibly for अननशं *ananasam*); अशिशं *aśisham*, I ordered, from शस *śas*; अस्थं *āstham*, I threw, from अस् *as*. (Pāṇ. vii. 4, 17.)

३६७. Roots which take this form are.

अस् *as*, to throw (आस्थं *āstham*), रच *rach*, to speak (अरोचं *arocham*), ख्या *khyā*, to speak (अख्यं *akhya*), if the agent is implied. (Pāṇ. iii. 1, 52.)

लिप् *lip*, to paint, सिञ् *sich*, to sprinkle, ह्वे *hve*, to call (irregularly अह्वे *ahra*), in Par., and optionally in Ātm. (Pāṇ. iii. 1, 53, 54). Par. अलिपत् *alipot*, Ātm. अलिपन्त *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushādi*, beginning with पुष *push* (Dh. P. 26, 73-136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical ख *kh*, in the Parasmaipada. (Pāṇ. iii. 1, 66.)

The verbs *सृ* *sri*, to go, *शास्* *śás*, to order, and *चृ* *ṛi*, to go (*चार्* *āram*), in Par. and Âtm. (Pân. III. 1, 56.)

Optionally, verbs technically marked by *इर* *ir*, but in the Parasmaipada only (Pân. III. 1, 57). *अभिदत्* *abhīdat* or *अभैसीत्* *abhaisit*.

Optionally, *जृ* *jṛ*, to fail, *स्तम्भ* *stambh*, to stiffen (*स्तम्भत्* *astambhat* or *स्तम्भीत्* *astambhit*), *मुष्* *mruch*, to go (*अमुचत्* *amruchat* or *अमोचीत्* *amrochit*), *मुष्* *mluch*, to go, *ग्लुष्* *gruch*, to steal, *ग्लुच्* *gluch*, to steal, *ग्लुञ्च्* *gluñch*, to go (*अग्लुचत्* *agluchat* or *अग्लुञ्चीत्* *agluñchit*), *श्रि* *śri*, to grow (irregularly *अश्रत्* *āścat*), but in the Parasmaipada only. (Pân. III. 1, 58.)

§ 368. There are a few verbs, ending in *आ* *ā*, *ए* *e*, *ओ* *o*, which take this form of the second aorist in the Parasmaipada; also *भू* *bhū*, to be. They retain throughout the long final vowel, except before the *उः* *uḥ* of the 3rd pers. plur., before which the final *आ* *ā* is rejected. In the Âtmanepada these verbs in *आ* *ā* take the Second Form of the first aorist, and change *आ* *ā* to *इ* *i*.

दा *dā*, to give. Pres. *ददामि* *dadāmi*; Impf. *अददां* *adadām*.

PARASMAIPADA.

1. <i>अदां</i> <i>adām</i>	<i>अदाव</i> <i>adāvat</i>	<i>अदाम</i> <i>adāna</i>
2. <i>अदाः</i> <i>adāḥ</i>	<i>अदातं</i> <i>adātām</i>	<i>अदात</i> <i>adāta</i>
3. <i>अदात्</i> <i>adāt</i>	<i>अदातां</i> <i>adātām</i>	<i>अदुः</i> <i>aduh</i>

भू *bhū*, to be. Pres. *भवामि* *bhavāmi*; Impf. *अभवं* *abhavam*.

PARASMAIPADA.

1. <i>अभूयं</i> <i>abhūyam</i> *	<i>अभूव</i> <i>abhūva</i>	<i>अभूम</i> <i>abhūma</i>
2. <i>अभूः</i> <i>abhūḥ</i>	<i>अभूतं</i> <i>abhūtām</i>	<i>अभूत</i> <i>abhūta</i>
3. <i>अभूत्</i> <i>abhūt</i>	<i>अभूतां</i> <i>abhūtām</i>	<i>अभूदन</i> <i>abhūdan</i>

Verbs which take this form are,

गा *gā*, to go; *दा* *dā*, to give; *धा* *dhā*, to place; *पा* *pā*, to drink; *स्था* *sthā*, to stand; *दे* *de*, to guard; *दो* *do*, to cut; *भू* *bhū*, to be. (Pân. II. 4, 77.)

Optionally, *घ्रा* *ghrā*, to smell; *धे* *dhe*, to drink; *शो* *śo*, to sharpen; *छो* *chho*, to cut; *हो* *ho*, to destroy. (Pân. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in *न्* *n* or *ण* *ṇ* may form the 2nd and 3rd pers. sing. Âtm. in *याः* *thāḥ* and *ता* *ta*, before which the final nasal is rejected. *तन्* *tan*, to stretch; Aor. *अतनिष* *atanishṭa* or *अतत* *atata*; *अतनिष्ठाः* *atanishṭhāḥ* or *अतथाः* *atathāḥ* (Pân. II. 4, 79). These forms might be considered as irregular Âtmanepada forms of the second aorist, or of the first aorist II, with loss of initial *क्* *s*.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in *अय* *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

§ 371. The primitive verbs which take this form are,

ग्री *sri*, to go, द्रु *dru*, to run, सु *sru*, to flow, कम् *kam*, to love (Pāṇ. III. 1. 48*), if expressing the agent. Ex. अशिञ्चियत् *asīñiyat*.

Optionally, घि *śri*, to grow, धे *dhe*, to suck (Pāṇ. III. 1. 49), if expressing the agent.

Ex. अदधत् *adadhat*, § 364. (or अधात् *adhāt* or अधासीत् *adhisīt*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अशिञ्चियत् *asīñiyat*, he went. अद्रुद्रुत् *adudrurāt*, he ran. असुसुवत् *asusurāt*, he flowed.

अचकम् *achakamāt*, he loved. अदधत् *adadhat*, he sucked. अशिञ्चियत् *asīñiyat*, he grew; also Sec. Aor. अयत् *asrāt* and First Aor. अचयीत् *asñiyīt* (Pāṇ. III. 1. 49).

ह्रे *hre*, to call, forms its Aor. Caus. अजृहवत् *ajūharāt* (Pāṇ. VI. 1. 32).

§ 372. The verbs in अय *ay* drop अय *ay*, and (with certain exceptions*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ *ā* to अ *ā*; ए *e* to इ *i*; ओ *o* to उ *u*; अर्, आर् *ār*, to चृ *ri*; ईर् *ir* to चृ *ri*. (Pāṇ. VII. 4. 7.)

Thus मादयति *mādayati* would become मद् *mad*, (Aor. अमीमदं *amimadam*.)

भेदयति *bhedayati* — — भिद् *bhid*, (Aor. अबीभिदं *abibhidam*.)

मोदयति *modayati* — — मुद् *mud*, (Aor. अमूमुदं *amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, आ *ā*, ई *i*, ए *e*, ऐ *ai*, ऊ *ū*, औ *au* are represented in the reduplicative syllable by अ *ā*, इ *i*, ई *i*, उ *ū*, उ *ū*, उ *ū*.

मालयति *mālayati*, सममालं *amamālam*. टीकयति *ṭikayati*, अटिटीकं *aṭīṭikum*.

लोकयति *lokayati*, अलुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, चृ *ri*. Here the tendency is to make the reduplicated base, with the augment, either — — or — —. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudāt*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakṣat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

* These exceptional verbs are (Pāṇ. VII. 4. 2, 3).

Certain denominatives: From माला *mālā*, a garland, is formed the denominative मालयति *mālayati*, Red. Aor. सममालत् *amamālat*; शास् *śās*, Caus. शासयति *śāsayati*, he punishes, Red. Aor. अशशासत् *aśāśat*.

Those with technical चृ *ri*: बाध् *bādh*, to hurt; Caus. बाधयति *bādhayati*; Aor. अबबाधत् *ababādhat*.

भज् *bhrāj*, to shine, भास् *bhās*, to shine, भाप् *bhāsh*, to speak, दीप् *dīp*, to lighten, जीव् *jīv*, to live, मील् *mīl*, to meet, पीद् *pīd*, to vex, shorten their vowel optionally. Ex. भज् *bhrāj*;

अवभजत् *ababhrajāt* or अबिभजत् *abibhrajāt* (§ 374).

† वेष्ट् *reshṭ*, to surround, चेश् *chesṭ*, to move, take either इ *i* or अ *a* in the reduplicative syllable, अववेष्टत् *araveshṭāt* or अविवेष्टत् *aviveshṭāt*. द्योतय् *dyotay*, to lighten, takes उ *ū*. अदिद्युतत् *adidyutat*.

long vowel (*achuchyatat*, not *achúchyat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, च्च *ri* are represented in the reduplicative syllable by अ *a* or इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

I. ० - ०.

पच *pach*, to cook, पाचयति *pácháyati*; अपीपचत् *ápípachat* *.

भिद *bhid*, to cut, भेदयति *bhedáyati*; अबीभिटत् *ábibhidat*.

मुद *aud*, to rejoice, मोदयति *modáyati*; अमृमुदत् *ámúmutat*.

वृत् *rit*, to exist, वर्तयति *vartáyati*; अविवृत्तत् *ávívritat*.

मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृजत् *ámímrijat*.

कृत् *krit*, to praise, कीर्तयति *kírtáyati*; अचीकृतत् *áchikritat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyájáyati*; अतिरत्यजत् *átityajat*.

भ्राज् *bhrāj*, to shine, भ्राजयति *bhrájáyati*; अबिभ्राजत् *ábibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshépáyati*; अक्षिक्षिपत् *áchikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyótáyati*; अच्युच्युत् *áchuchyatat*.

स्वरि *svri*, to sound, स्वारयति *sváráyati*; असिस्वरत् *ásisvarat*.

2. ० ० - .

रक्ष् *raksh*, to protect, रक्षयति *raksháyati*; अररक्षत् *áarakshat* ‡.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhiksháyati*; अबिभिक्षत् *ábibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachcháyati*; अपप्रच्छत् *ápaprachchhat*.

स्कन्द् *skand*, to step, स्कन्दयति *skandáyati*; अचस्कन्दत् *áchaskandat*.

§ 377. Roots with radical च्च *ri* or च्च *ri*, followed by a consonant, may optionally take the ० - ० or ० ० - forms.

* गणय् *ganay* and कथय् *katháy* take ई *i* or अ *a* optionally; अजीगणत् *ájiganat* or अजगणत् *ájaganat*.

† The following verbs take अ *a* instead of इ *i* or ई *i* in the reduplicative syllable of the aorist in the causative:

स्मृ *smri*, दृ *dri*, त्वर *trar*, प्रथ् *prath*, वृद् *vrud*, स्तृ *strí*, स्पृश् *spas*.

स्मृ *smri*: Caus. स्मारयति *smáráyati*; Aor. असस्मारत् *ásasmarat*.

The same verbs which will be shown hereafter (§ 474), reduplicate अच् *ac*, (the Guna of उ, अ *u*.) in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नुनृ *nu*: Caus. नापयति *nápáyati*; Des. नुनापयिषति *núnapishati*; Aor. of Caus. अनूनपत् *ánúnaratam*.

‡ Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *ṛpit*, to be, वर्तयति *vartáyati*; अवृत्तत् *ácvṛtat* or अववर्तत् *ávacartat*. (Pāṇ. vii. 4, 7.)
 मृज् *mrij*, to cleanse, मार्जयति *māṛjáyati*; अमृजत् *ámimrijat* or अममार्जत् *ámamāṛjat*.
 कृत् *kṛit*, to praise, कीर्तयति *kīṛṭáyati*; अकीर्तत् *áchikṛitat* or अचिकीर्तत् *áchikīrtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *aś* forms the Caus. आशय् *áśáy*. This after throwing off अय् *ay*, and shortening the vowel, becomes अश् *aś*; this reduplicated, अशिश् *aś-iś*; and lastly, with augment and termination, आशिश् *ás-iś-am*.

In the same manner, आर्चिच् *árchicham*, औब्जिज् *áubhijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीयत् *ápīpyat* (instead of अपीययत् *ápīpayat*). Pāṇ. vii. 4, 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठयत् *átishṭhipat* (instead of अतिष्ठययत् *átishṭhapat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रियत् *ájighripat* or अजिघ्रयत् *ájighrapat*.

REDUPPLICATED AORIST.

PARASMAIPADA.

1. अशिश्त्रयं <i>ásiśrayam</i>	अशिश्त्रयाव <i>ásiśrayáva</i>	अशिश्त्रयाम <i>ásiśrayāma</i>
2. अशिश्त्रयः <i>ásiśrayah</i>	अशिश्त्रयतं <i>ásiśrayatam</i>	अशिश्त्रयत <i>ásiśrayata</i>
3. अशिश्त्रयत् <i>ásiśrayat</i>	अशिश्त्रयतां <i>ásiśrayatām</i>	अशिश्त्रयन् <i>ásiśrayan</i>

ĀTMANEPAḌA.

1. अशिश्त्रये <i>ásiśraye</i>	अशिश्त्रयावहि <i>ásiśrayāvahi</i>	अशिश्त्रयामहि <i>ásiśrayāmahī</i>
2. अशिश्त्रयथाः <i>ásiśrayathāḥ</i>	अशिश्त्रयेषां <i>ásiśrayeṣām</i>	अशिश्त्रयध्वं <i>ásiśrayadhvam</i>
3. अशिश्त्रयत <i>ásiśrayata</i>	अशिश्त्रयेतां <i>ásiśrayetām</i>	अशिश्त्रयन्त <i>ásiśrayanta</i>

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ i. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in आ *ā*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. इष्यामि <i>ishyāmi</i>	इष्यावः <i>ishyārauḥ</i>	इष्यामः <i>ishyāmaḥ</i>
2. इष्यसि <i>ishyāsi</i>	इष्यथः <i>ishyāthauḥ</i>	इष्यथ <i>ishyātha</i>
3. इष्यति <i>ishyāti</i>	इष्यतः <i>ishyātāḥ</i>	इष्यन्ति <i>ishyānti</i>

ĀTMANEPAḌA.

1. इष्ये <i>ishyē</i>	इष्यावहे <i>ishyāvahe</i>	इष्यामहे <i>ishyāmahe</i>
2. इष्यसे <i>ishyāse</i>	इष्येथे <i>ishyēthe</i>	इष्यध्वे <i>ishyādhwē</i>
3. इष्यते <i>ishyāte</i>	इष्येते <i>ishyēte</i>	इष्यन्ते <i>ishyānte</i>

The cases in which the इ *i* of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *ī*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mārksishyāmi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *ā*; गै *gai*, to sing, गास्यामि *gāsyāmi*, &c.
2. Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi* and ॠ *ṛī*, take Guṇa; जि *ji*, to conquer, जेष्यामि *jeshyāmi*; भू *bhū*, भविष्यामि *bhavishyāmi*; कृ *kṛi*, करिष्यामि *karishyāmi*; दृ *dṛi*, to tear, दारिष्यामि *darishyāmi* or दरीष्यामि *darishyāmi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuviṣhyāmi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, ऋ *ṛi*, prosodially short, take Guṇa; ॠ *ṛī* becomes ईर् *īr*; बुध् *budh*, बोधिष्यामि *bodhishyāmi*; भिद् *bhid*, भेत्स्याति *bhetsyāti*.

बुध *budh*, to know,
with intermediate इ *i*.

PARASMAIPADA.
DUAL.

SINGULAR.

1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyāsi*
3. बोधिष्यति *bodhishyāti*

- बोधिष्यावः *bodhishyārah*
बोधिष्यथः *bodhishyāthah*
बोधिष्यतः *bodhishyātah*

PLURAL.

- बोधिष्यामः *bodhishyāmaḥ*
बोधिष्यथः *bodhishyāthah*
बोधिष्यन्ति *bodhishyānti*

ĀTMANEPAIDA.

1. बोधिष्ये *bodhishyē*
2. बोधिष्यसे *bodhishyāse*
3. बोधिष्यते *bodhishyāte*

- बोधिष्यावहे *bodhishyārahe*
बोधिष्येथे *bodhishyēthe*
बोधिष्येते *bodhishyēte*

- बोधिष्यामहे *bodhishyāmahe*
बोधिष्यध्वे *bodhishyādhrē*
बोधिष्यन्ते *bodhishyānte*

इ *i*, to go,

without intermediate इ *i*.

PARASMAIPADA.

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyāsi*
3. एष्यति *eshyāti*

- एष्यावः *eshyārah*
एष्यथः *eshyāthah*
एष्यतः *eshyātah*

- एष्यामः *eshyāmaḥ*
एष्यथः *eshyāthah*
एष्यन्ति *eshyānti*

ĀTMANEPAIDA.

1. एष्ये *eshyē*
2. एष्यसे *eshyāse*
3. एष्यते *eshyāte*

- एष्यावहे *eshyārahe*
एष्येथे *eshyēthe*
एष्येते *eshyēte*

- एष्यामहे *eshyāmahe*
एष्यध्वे *eshyādhrē*
एष्यन्ते *eshyānte*

Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the Tvd class is changed into an imperfect.

बुध *budh*, to know,
with intermediate इ *i*.

PARASMAIPADA.
DUAL.

SINGULAR.

1. स्रबोधिष्यामि *abodhishyāmi*
2. स्रबोधिष्यसि *abodhishyāsi*
3. स्रबोधिष्यति *abodhishyāti*

- स्रबोधिष्यावः *abodhishyārah*
स्रबोधिष्यथः *abodhishyāthah*
स्रबोधिष्यतः *abodhishyātah*

PLURAL.

- स्रबोधिष्यामः *abodhishyāmaḥ*
स्रबोधिष्यथः *abodhishyāthah*
स्रबोधिष्यन्ति *abodhishyānti*

ĀTMANEPAIDA.

1. स्रबोधिष्ये *abodhishyē*
2. स्रबोधिष्यसे *abodhishyāse*
3. स्रबोधिष्यते *abodhishyāte*

- स्रबोधिष्यावहि *abodhishyārahi*
स्रबोधिष्येथः *abodhishyēthah*
स्रबोधिष्येतां *abodhishyētām*

- स्रबोधिष्यामहि *abodhishyāmaḥ*
स्रबोधिष्यध्वः *abodhishyādhrā*
स्रबोधिष्यन्तः *abodhishyāntah*

इ *i*,

without intermediate इ *i*.

PARASMAIPADA.

1. ऐष्यामि *aishyāmi*
2. ऐष्यसि *aishyāsi*
3. ऐष्यति *aishyāti*

- ऐष्यावः *aishyārah*
ऐष्यतः *aishyātah*
ऐष्यतां *aishyātām*

- ऐष्यामः *aishyāmaḥ*
ऐष्यतः *aishyātah*
ऐष्यन्ति *aishyānti*

ĀTMANEPADA.

1. ऐष्ये <i>aishye-</i>	ऐष्यावहि <i>aishyārāhi</i>	ऐष्यामहि <i>aishyānāhi</i>
2. ऐष्यथाः <i>aishyathāḥ</i>	ऐष्येथां <i>aishyethām</i>	ऐष्यध्वं <i>aishyadhvam</i>
3. ऐष्यत <i>aishyata</i>	ऐष्येतां <i>aishyetaām</i>	ऐष्यन्त <i>aishyanta</i>

Periphrastic Future

§ 384. The terminations are.

PARASMAIPADA.

1. इतास्मि <i>itāsmi</i>	इतास्वः <i>itāsvaḥ</i>	इतास्मः <i>itāsmah</i>
2. इतासि <i>itāsi</i>	इतास्यः <i>itāsthaḥ</i>	इतास्य <i>itāstha</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itārah</i>

ĀTMANEPADA.

1. इताहे <i>itāhe</i>	इतास्वहे <i>itāsvahe</i>	इतास्महे <i>itāsmāhe</i>
2. इतासे <i>itāse</i>	इतासापे <i>itāsāthe</i>	इताभ्वे <i>itādhwē</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itārah</i>

These terminations are clearly compounded of ता *tā* (base तृ *tri*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,
with intermediate इ *i*.

PARASMAIPADA.

SINGULAR.

1. बोधितास्मि *bodhitāsmi*
2. बोधितासि *bodhitāsi*
3. बोधिता *bodhitā*

DUAL.

1. बोधितास्वः *bodhitāsvaḥ*
2. बोधितास्यः *bodhitāsthaḥ*
3. बोधितारौ *bodhitārau*

PLURAL.

1. बोधितास्मः *bodhitāsmah*
2. बोधितास्य *bodhitāstha*
3. बोधितारः *bodhitārah*

ĀTMANEPADA.

- | | | |
|------------------------------|---------------------------------|---------------------------------|
| 1. बोधिताहे <i>bodhitāhe</i> | बोधितास्वहे <i>bodhitāsvahe</i> | बोधितास्महे <i>bodhitāsmāhe</i> |
| 2. बोधितासे <i>bodhitāse</i> | बोधितासापे <i>bodhitāsāthe</i> | बोधिताभ्वे <i>bodhitādhvē</i> |
| 3. बोधिता <i>bodhitā</i> | बोधितारौ <i>bodhitārau</i> | बोधितारः <i>bodhitārah</i> |

इ *i*,

without intermediate इ *i*.

PARASMAIPADA.

- | | | |
|--------------------------|-------------------------|------------------------|
| 1. एतास्मि <i>etāsmi</i> | एतास्वः <i>etāsvaḥ</i> | एतास्मः <i>etāsmah</i> |
| 2. एतासि <i>etāsi</i> | एतास्यः <i>etāsthaḥ</i> | एतास्य <i>etāstha</i> |
| 3. एता <i>etā</i> | एतारौ <i>etārau</i> | एतारः <i>etārah</i> |

ĀTMAṆEPADA

1. एताहे <i>etāhe</i>	एतास्वहे <i>etāsrahe</i>	एतास्महे <i>etāsmhe</i>
2. एतासे <i>etāse</i>	एतासाथे <i>etāsāthe</i>	एताथ्ये <i>etāthyē</i>
3. एता <i>etā</i>	एतारौ <i>etārau</i>	एतारः <i>etārah</i>

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या* *yā* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt.	यां, याः, यात्, याव, यातं, यातां, याम, यात, युः, <i>yām, yāh, yāt, yāva, yātam, yātām, yāma, yāta, yūh</i> , we have
Ben.	यामं, याः, यात्, यास्व, यास्तं, यास्तां, याम्, यास्त, यामुः. <i>yāsam, yāh, yāt, yāsva, yāstam, yāstām, yāsma, yāsta, yāsam</i> .

As the optative is a verbal compound of the modified base with an ancient second aorist of the root *या* *yā*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of *या* *yā*. In *याः* *yāh* and *यात्* *yāt* we have contractions of *यास्* *yāss* and *यास्त* *yāst*. In the Veda the 3rd pers. sing. is *याः* *yāh*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pap. viii. 2, 73-74.)

In the Ātmanepada the *स्* stands *before* the terminations of the optative, e.g. *सीय* *sīya* instead of *ईय* *īya*. Besides this, the personal terminations originally beginning with *त्* or *थ* take an additional *स्*. Cf. § 351. Thus, instead of

Opt.	ईय, ईयाः, ईत, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्, <i>īyā, īthāh, ītā, īvāhi, īyāthām, īyātām, īmdhi, īdhvām, īrām</i> , we have
Ben.	सीय, सीष्टाः, सीष्ट, सीवहि, सीयास्थां, सीयास्तां, सीमहि, सीध्वं, सीरन्. <i>sīyā, sīsthāh, sīsthā, sīvāhi, sīyāsthām, sīyāstām, sīmdhi, sīdhvām, sīrām</i> .

The benedictive in the Ātmanepada is really an optative of the first aorist. Thus from *भू* *bhū*, Aor. *अभविषि* *abharishi*, Ben. *भविषीय* *bharishīya*; from *स्तु* *stu*, Opt. Ātm. *स्तुवीत* *stuvīta*, Aor. *अस्तोष्ट* *astoshṭa*, Ben. *स्तोषीष्ट* *stoshishṭa*; from *क्री* *krī*, Opt. Ātm. *क्रीणीरन्* *krīṇīran*, Aor. *अक्रेषत* *akreshata*, Ben. *क्रेषीरन्* *kreshīran*.

§ 386. Verbal bases ending in *अय* *ay* (Chur, Caus. Denom. &c.) drop *अय* *ay* before the terminations of the benedictive Par.: *चोरय* *choray*, Ben. *चोयामं* *choryāsam*; but in Ātm. *चोरयिषीय* *chorayishīyā*. Denominative bases in *य* drop *य* in the Ben. Par.: *पुत्रीय* *putrīy*, Ben. *पुत्रीयामं* *putrīyāsam*; but in Ātm. *पुत्रीयिषीय* *putrīyishīyā*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Ātmanepada to the strengthening forms (§ 344). Hence from *चित्* *chit*, Par. *चित्यामं* *chityāsam*, Ātm. *चेतिषीय* *chetishīyā*.

§ 388. The benedictive Parasmaipada never takes intermediate *इ* *i*. The benedictive Ātmanepada generally takes intermediate *इ*. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, चृ ri. Final इ i and उ u, before the य y of the terminations of benedictive, passive, and intensive, are lengthened (Pāṇ. VII. 4. 25), but not strengthened by Guṇa.

चि chi, to gather; Ben. चीयात् chiyāt; Pass. चीयते chiyāte; Int. चेचीयते chechiyāte.

Final चृ ri is changed to रि ri. (Pāṇ. VII. 4. 28.)

कृ kri, to do; Ben. क्रियात् kriyāt; Pass. क्रियते kriyāte. (The Intensive has चेक्रीयते chekriyāte, Pāṇ. VII. 4. 27.)

In roots, however, beginning with conjunct consonants, final चृ ri is actually strengthened by Guṇa, and appears as चर ar. (Pāṇ. VII. 4. 29.)

स्मृ smri, to remember; Ben. स्मयात् smaryāt; Pass. स्मर्यते smaryāte; Int. सास्मर्यते sāsmaryāte.

Also in चृ ri, to go; Ben. चर्यात् aryāt; Pass. चर्यते aryāte; Int. चराचर्यते arāryāte.

Final चृ ri is changed to ई r, and, after labials, to ऊ ūr.

स्तृ str, to stretch; Ben. स्तोयात् stōryāt; Pass. स्तोयते stōryāte; Int. तेस्तीर्यते testīryāte.

पृ pr, to fill; Ben. पूयात् pūryāt; Pass. पूर्यते pūryāte; Int. पोपूर्यते popūryāte.

Exceptions: शी śi is changed to शय śay.

शी śi, to lie down; (Ben. शय्यात् śayyāt does not occur, because the verb is Ātinanepadin);

Pass. शय्यते śayyāte; Int. शाशय्यते śāśayyāte. (Pāṇ. VII. 4. 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. इयात् iyāt; but समियात् samiyāt. (Pāṇ. VII. 4. 24.)

उह ūh, to understand, after prepositions, is shortened to उह ūh. (Pāṇ. VII. 4. 23.)

Ben. उयात् uhyāt; Pass. उयते uhyāte.

Ben. समुयात् samuhyāt; Pass. समुयते samuhyāte.

§ 391. The following roots may or may not drop their final न n, and then lengthen the preceding vowel. (Pāṇ. VI. 4. 43.)

जन् jan, to beget; Ben. जायात् jāyāt or जन्यात् janyāt; Pass. जायते jāyāte or जन्यते janyāte;

Int. जाजायते jājāyāte or जंजन्यते jañjanyāte.

सन् san, to elect; Ben. सायात् sāyāt or सन्यात् sangyāt; Pass. सायते sāyāte or सन्यते sangyāte;

Int. सामायते sāśāyāte or संसन्यते sañsanyāte.

खन् khan, to do; Ben. खायात् khāyāt or खन्यात् khanyāt; Pass. खायते khāyāte or खन्यते khanyāte;

Int. चाखायते chākāyāte or चंखन्यते chañkhanyāte.

In the passive only, तन् tan, to stretch; Ben. तन्यात् tanyāt; Pass. तायते tāyāte or तन्यते tanyāte; Int. तंतन्यते tantanyāte.

§ 392. According to a general rule, roots ending in ऐ ai and ओ o change their final diphthong in the general tenses into आ a: अय द्याते ahyāyāte, भय द्याते bhyāyāte. Roots ending in आ a retain it: पा पाते pāyāte, हे पाते hyāyāte, he is protected. But the following roots change their final vowel into ई i in the passive and intensive; into ए e in the benedictive Par.; and keep it unchanged before gerundial य ya. (Pāṇ. VI. 4. 66, 67. 69.)

The six verbs called *ṣu gha**, and the following verbs :

	PASSIVE.	INTENSIVE.	BENEDICTIVE †.	GERUND.
दा <i>dā</i> , to give	दीयते <i>dīyāte</i>	देदीयते <i>dediyāte</i>	देयात् <i>deyāt</i>	प्रदाय <i>pradāya</i>
मा <i>mā</i> , to measure	मीयते <i>mīyāte</i>	मेमीयते <i>memiyāte</i>	मेयात् <i>meyāt</i>	प्रमाय <i>pramāya</i>
स्था <i>sthā</i> , to stand	स्थीयते <i>sthiyāte</i>	तेष्टीयते <i>teshthiyāte</i>	स्थेयात् <i>stheyāt</i>	प्रस्थाप्य <i>prasthāya</i>
गै <i>gai</i> , to sing	गीयते <i>giyāte</i>	जेगीयते <i>jegiyāte</i>	गेयात् <i>geyāt</i>	प्रगाय <i>pragāya</i>
पा <i>pā</i> , to drink	पीयते <i>piyāte</i>	पेपीयते <i>pepiyāte</i>	पेयात् <i>peyāt</i>	प्रपाय <i>prapāya</i>
हा <i>hā</i> , to leave	हीयते <i>hiyāte</i>	जेहीयते <i>jehiyāte</i>	हेयात् <i>heyāt</i>	प्रहाय <i>prahāya</i>
सो <i>so</i> , to finish	सीयते <i>siyāte</i>	सेसीयते <i>seshiyāte</i>	सेयात् <i>seyāt</i>	प्रसाय <i>prasāya</i>

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. 1, 15.)

वच् *vach*, to speak; स्वप् *svap*‡, to sleep; वञ्च् *vaś* (Pāṇ. VI. 1, 20), to wish; and the यञादि *yajādi*, i.e. those following यञ् *yaj*.

Ben. उच्यात् *uchyāt*; Pass. उच्यते *uchyāte*; Part. उक्ता *uktā*; Ger. उक्त्वा *uktvā*.

The यनादि are, (23, 33-41) यञ् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस *vas*, to dwell; वे *ve*, to weave; ष्ये *ṣye*||, to cover; ह्रे *hre*||, to call; वद् *vad*, to speak; ष्वि *ṣvi*||, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. 1, 16.)

ग्रह् *grah*, to take; न्या *nyā*, to fail; व्यध् *vyadh*, to pierce; व्यच *vyach*, to surround; व्रश्च *vraśch*, to cut; प्रच्छ् *prachh*, to ask; भ्रञ्ज् *bhrañj*, to fry. As to स्वप् *svap*, स्यम् *syam*, and ष्ये *ṣye*, see § 393, note †.

ग्रह् *grah*; Ben. गृह्यात् *grihyāt*; Pass. गृह्यते *grihyāte*; Part. गृहीतः *grihitāḥ*; Ger. गृहीत्वा *grihitvā*; Int. जरीगृह्यते *jariagrihyāte*.

§ 395. शास् *sās*, to rule, substitutes शिष् *śiśh* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. शिष्यात् *śiśhyāt*; Pass. शिष्यते *śiśhyāte*; Part. शिष्टः *śiṣṭāḥ*; Ger. शिष्ट्वा *śiṣṭvā*; Aor. अशिषत् *āśiṣat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nū, Pāṇ. VI. 4, 24). Thus

* This term comprises the six roots डृक्ष्, दाण्, दो, देक्, दुधाप्, and धेद, all varieties of the radicals दा *dā* and धा *dhd*; but not दाप् and देप्, i.e. दाति *dāti*, he cuts, and दायति *dāyati*, he cleans (Pāṇ. I. 1, 20). Hence दीयते *dīyate*, it is given; but दायते *dāyate*, it is cleaned.

† In other roots, ending in आ *ā* or diphthongs, and beginning with more than one consonant, the change into ए in the benedictive Par. is optional (Pāṇ. VI. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyāt* or ग्लैयात् *glāyāt*. ख्या *khyā*, to call; ख्यायात् *khyāyāt* or ख्येयात् *khyeyāt*.

‡ स्वाप् *svap*, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pāṇ. VI. 1, 18). असृपुषत् *asūṣapat*.

§ स्वाप् *svap*, to sleep, स्यम् *syam*, to sound, and ष्ये *ṣye*, take Samprasāraṇa in the intensive also (Pāṇ. VI. 1, 19); सोषुष्यते *soshupyāte*, सेसिम्यते *sesimiyāte*, वेवीयते *veviyāte*. ष्वि *ṣvi* takes Samprasāraṇa optionally in the intensive (Pāṇ. VI. 1, 30); शोष्यते *śoṣyāte* or शेषीयते *śeṣiyāte*. ह्रे *hre* forms Int. जोह्यते *johiyāte* (Pāṇ. VI. 1, 33). In the intensive चाय *chāy* forms चेकीयते *chēkiyāte* (Pāṇ. VI. 1, 21); प्याय *pyāy*, पेपीयते *pepiyāte* (Pāṇ. VI. 1, 20).

from **संस्** *sams*, Part. **सलः** *sraslāḥ*, Pass. **सस्यते** *srasyāte*, Ben. **सस्यात्** *srasyāt*, Ger. **सस्यता** *srasatā*, Int. **सनीसस्यते** *sanaisasyāte*, Aor. **सस्रसत्** *ásrasat*; from **रंज्** *rañj*, Ben. **रज्यात्** *rajjyāt*, Pass. **रज्यते** *rajjyāte*, Part. **रक्तः** *raktāḥ*, Ger. **रक्ता** *raktvā* (or **रंक्ता** *rañktvā*, Page VI. 4, 32).

§ 396. With regard to the benedictive *Ātm.* see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive *Ātm.* does not take intermediate इ *i*, penultimate इ *i*, उ *u*, च्च *ri* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final च्च *ri*, too, remains unchanged, and च्च *ri* becomes ईर *īr*, or, after labials, ऊर *ūr*. क्षिप् *kship*, to throw, क्षिप्स्यी *kshipisyā*; पू *pū*, to fill, पूषीय *pūshīyā*.

Benedictive.

PARASMAIPADA.

1. बुधासं <i>budhyāsam</i>	बुधास्व <i>budhyāśva</i>	बुधास्तु <i>budhyāstū</i>
2. बुध्याः <i>budhyāḥ</i>	बुध्यास्तं <i>budhyāstam</i>	बुध्यास्तु <i>budhyāstā</i>
3. बुध्यात् <i>budhyāt</i>	बुध्यास्तां <i>budhyāstām</i>	बुध्यास्तुः <i>budhyāstāḥ</i>

ĀTMANEPAḌA.

1. बोधिषीय <i>bodhiṣīyā</i>	बोधिषीयहि <i>bodhiṣīyāhi</i>	बोधिषीमहि <i>bodhiṣīmāhi</i>
2. बोधिषीष्टाः <i>bodhiṣīṣṭhāḥ</i>	बोधिषीयास्यां <i>bodhiṣīyāsthām</i>	बोधिषीध्वं <i>bodhiṣīdhvām</i>
3. बोधिषीष्ट <i>bodhiṣīṣṭhā</i>	बोधिषीयास्तां <i>bodhiṣīyāstām</i>	बोधिषीरन् <i>bodhiṣīron</i>

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the *Ātmanepada*.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yā* to the root. This य *ya* is added in the same manner as it is in the *Div* verbs, so that the *Ātmanepada* of *Div* verbs is in all respects (except in the accent) identical with the passive.

Ātm. नयते *nāhyāte*, he binds; *Pass.* नयते *nāhyāte*, he is bound.

§ 399. Bases in च्च *ay* (*Chur*, *Caus.* *Denom.* &c.) drop च्च *ay* before य *ya* of the passive.

बोधय *bodhay*, to make one know; बोध्यते *bodh-yāte*, he is made to know.

चोरय *choray*, to steal; चोर्यते *chor-yāte*, he is stolen.

Intensive bases ending in य *y* retain their य *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलुप *lolup*, to cut much; लोलुप्यते *lolupyāte*, he is cut much.

Intensive bases ending in य y, preceded by a consonant, drop their य y.

वेभिद्य bebhidy, to sever; वेभिद्यते bebhidyāte, it is severed.

दीधी didhi, to shine, वेवी verī, to yearn, दरिद्रा daridrā, to be poor drop their final vowel, as usual.

दीधी didhi, दीध्यते didhyāte, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

1.	2.	3.
Pres. भूये bhūyé	भूयसे bhūyāse	भूयते bhūyāte
Impf. अभूये abhūyé	अभूयथाः abhūyathāḥ	अभूयत abhūyāta
Opt. भूयेय bhūyéya	भूयेथाः bhūyēthāḥ	भूयेत bhūyēta
Imp. भूये bhūyāt	भूयस्व bhūyāsva	भूयतां bhūyātām

DUAL.

Pres. भूयावहे bhūyārahe	भूयेषे bhūyéthe	भूयते bhūyéte
Impf. अभूयावहि abhūyārāhi	अभूयेषां abhūyēthām	अभूयेतां abhūyētām
Opt. भूयेवहि bhūyērahi	भूयेयासां bhūyēyāthām	भूयेयातां bhūyēyātām
Imp. भूयावहे bhūyārāhai	भूयेषां bhūyēthām	भूयेतां bhūyētām

PLURAL.

Pres. भूयामहे bhūyāmāhe	भूयध्वे bhūyādhwē	भूयन्ते bhūyānte
Impf. अभूयामहि abhūyāmāhi	अभूयध्वं abhūyādhwam	अभूयन्त abhūyānta
Opt. भूयेमहि bhūyēmāhi	भूयेध्वं bhūyēdhvam	भूयेरन् bhūyērān
Imp. भूयामहे bhūyāmāhai	भूयध्वं bhūyādhwam	भूयन्तां bhūyāntām

General Tenses of the Passive.

§ 401. In the general tenses of the passive, य yā is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Âtmanepada. The य ya of the passive is treated, in fact, like one of the conjugational class-marks (rikaraṇas), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the Âtmanepada.

Periphrastic Perfect

The periphrastic perfect is the same as in the Âtmanepada, but the auxiliary verbs अस् as and भू bhū must be conjugated in the Âtmanepada, as well as कृ kri. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of *Ātmanepada*, and without differing from the paradigms given above, except in the third person singular.

The second aorist *Ātmanepada* is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ i, and requiring Vridhhi of final and Guna of medial vowels (but अ a is lengthened), followed by our consonant.

Thus, instead of अलविष्ट <i>ālarishṭa</i> , we find			अलवि <i>ālar-i</i> .	} First Form.
अबोधिष्ट <i>abodhishṭa</i> ,	—	अबोधि <i>abodh-i</i> .		
अक्षिप्त <i>akshipta</i> ,	---	अक्षेपि <i>akshep-i</i> .		
अनेष्ट <i>aneshṭa</i> ,	---	अनायि <i>anāy-i</i> .	} Second Form.	
अकृत <i>akṛita</i> ,	—	अकारि <i>akār-i</i> .		
अदित <i>adita</i> ,	---	अदायि <i>adāy-i</i> .		
अस्तोष्ट <i>astīrshṭa</i> ,	---	अस्तारि <i>astār-i</i> .		
अमृष्ट <i>amṛishṭa</i> ,	—	अमर्जि <i>amarj-i</i> .		
अदग्ध <i>adagdhā</i> ,	---	अदाहि <i>adāh-i</i> .	} Fourth Form.	
अदिक्षत <i>adikshata</i> ,	—	अदेशि <i>ades-i</i> .		
अघुक्षत <i>aghukshata</i> ,	—	अगूहि <i>agūh-i</i> .		
अलिक्षत <i>alikhshata</i> ,	—	अलेहि <i>aleh-i</i> .		
अधुक्षत <i>adhukshata</i> ,	—	अदोहि <i>adoh-i</i> .		
अधिक्षत <i>adhikshata</i> ,	—	अदेहि <i>adeh-i</i> .		

§ 404. Verbs ending in आ ā or diphthongs, take य y before the passive इ i.

दा *dā*, अदायि *adāy-i*, instead of अदित *adita*.

§ 405. Verbs ending in अय *ay* (Chur. Caus. Denom. &c.) drop अय *ay* before the passive इ i, though in the general tenses, after the dropping of the passive य ya, the original अय *ay* may reappear, i.e. the *Ātm.* may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *rājay*, अराजि *arāji*.

In the other persons these verbs may either drop अय *ay* or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhāvay*; अभावयि *abhāvarishi*, अभावयिष्ठाः *abhāvarishṭhāḥ*, अभावि *abhāvi*; c. अभावययिषि *abhāvarayishi*, अभावययिष्ठाः *abhāvarayishṭhāḥ*, अभाविषि *abhāviṣi*.

§ 406. Intensive bases in य y add the passive इ i, without Guna.

Int. बोभूय *bobhūy*, अबोभूयि *abobhūyi*.

Intensive bases ending in य y, preceded by a consonant, drop य y, and refuse Guna.

Int. बेभिद्य *bebhidy*; Aor. अबेभिदि *abebhid-i*.

Desiderative bases, likewise, refuse Guna.

Des. बुबोधिष्व् *bulobdish*; Aor. अबुबोधिषि *abubodhishi*.

* This would follow if *kartari* extends to Pān. III. 1. 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

रभ् *rabh*, to desire, forms अरंभि *arambhi*. (Pāṇ. VII. 1, 63.) See § 345, 10.

रध् *radh*, to kill, — अरंधि *arandhi*. (Pāṇ. VII. 1, 61.)

जभ् *jabh*, to yawn, — अजंभि *ajambhi*. (Pāṇ. VII. 1, 61.)

भञ्ज् *bhañj*, to break, — अभंजि *abhañji* or अभान्जि *abhāñji*. (Pāṇ. VI. 4, 23.)

लभ् *labh*, to take, — अलंभि *alambhi* or अलाम्भि *alābhi*. (Pāṇ. VII. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

जन् *jan*, to beget, — अजनि *ajani*. (Pāṇ. VII. 3, 35.)

बध् *badh*, to strike, — अबधि *abadhi*. (Pāṇ. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ i (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. VII. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayāmi*.

Pāṇini excepts आचम् *ācham*, to rinse, which forms आचामि *āchāmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pāṇ. VII. 3, 34, vārt.).

§ 409. Thus the paradigms given in the Âtmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

अलविषि <i>alavish-</i>	अलविष्वहि <i>alavishvahi</i>	अलविष्महि <i>alavishmahi</i>
अलविष्ठाः <i>alavishthāḥ</i>	अलविषाणां <i>alavishāṇām</i>	अलविध्यं or °द्वं <i>alavidhvam</i> or - <i>dhvam</i> .
अलावि <i>alāvi</i>	अलविषातां <i>alavishātām</i>	अलविषत <i>alavishata</i>

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Âtmanepada. Hence

Fut. बोधिष्ये *bodhishyē*, I shall be known.

Cond. अबोधिष्ये *ābodhishye*, I should be known.

Periph. Fut. बोधिताहे *bodhitāhe*, I shall be known.

Bened. बोधिषीय *bodhishyā*, May I be known !

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *drish*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लृ लृ we have अलावि *alāvi*, and from this, by treating the final इ i as the intermediate इ i, we form,

Sing. 1. pers. अलाविषि *alāvi-shi*, by the side of अलविषि *alāvi-shi*.

2. अलाविष्ठाः *alāvi-shthāḥ*, — — अलविष्ठाः *alāvi-shthāḥ*.

3. अलावि *alāvi*, — — अलावि *alāvi*.

Dual 1. pers. अलाविष्वहि *alāvi-shvahi*, by the side of अलविष्वहि *alāvi-shvahi*.

2. अलाविषायां *alāvi-shāthām*, — — अलविषायां *alāvi-shāthām*.

3. अलाविषातां *alāvi-shātām*, — — अलविषातां *alāvi-shātām*.

Plur. 1. pers. अलाविष्महि *alāvi-shmahi*, by the side of अलविष्महि *alāvi-shmahi*.

2. अलाविष्मं *alāvi-dhvam* or *°द्वं-dhvam* — अलविष्मं *alāvi-dhvam* or *°द्वं*.

3. अलाविषत *alāvi-shata*, — — अलविषत *alāvi-shata*.

Fut. लाविष्ये *lāvi-shye*, by the side of लविष्ये *lāvi-shye*.

Cond. अलाविष्ये *alāvi-shye*, — — अलविष्ये *alāvi-shye*.

Per. Fut. लाविताहे *lāvi-tāhe*, — — लविताहे *lāvi-tāhe*.

Ben. लाविषीय *lāvi-shīya*, — — लविषीय *lāvi-shīya*.

From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *achāyi*; hence

Aor. अचायिषि *achāyishi*, besides अचेषि *acheshi*, &c.

Fut. चायिष्ये *chāyishye*, — चेष्ये *cheshye*.

Cond. अचायिष्ये *achāyishye*, — अचेष्ये *acheshye*.

Per. Fut. चायिताहे *chāyitāhe*, — चेताहे *chetāhe*.

Ben. चायिषीय *chāyishīya*, — चेषीय *cheshīya*.

From घ्रा *ghrā*, to smell, 3rd pers. sing. Aor. Pass. अघ्रायि *aghrāyi*; hence

Aor. अघ्रायिषि *aghrāyishi*, besides अघ्रासि *aghrāsi*.

Fut. घ्रायिष्ये *ghrāyishye*, — घ्रास्ये *ghrāsyē*.

Cond. अघ्रायिष्ये *aghrāyishye*, — अघ्रास्ये *aghrāsyē*.

Per. Fut. घ्रायिताहे *ghrāyitāhe*, — घ्राताहे *ghrātāhe*.

Ben. घ्रायिषीय *ghrāyishīya*, — घ्रासीय *ghrāsiya*.

From धृ *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvāri*; hence

Aor. अध्वारिषि *adhvāriṣhi*, besides अध्वृषि *adhvrishi* or अध्वरिषि *adhvāriṣhi*.

Fut. ध्वारिष्ये *dhvāriṣhye*, — ध्वरिष्ये *dhvāriṣhye*.

Per. Fut. ध्वारिताहे *dhvāritāhe*, — ध्वताहे *dhvāritāhe*.

Ben. ध्वारिषीय *dhvāriṣhīya*, — ध्वरीय *dhvriṣhīya* or ध्वरिषीय *dhvāriṣhīya* *.

From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *aghāni*; hence

Aor. अघानिषि *aghāniṣhi*, besides (अवधिषि *avadhiṣhi*). Pāṇ. vi. 4, 62 †.

Fut. हानिष्ये *ghāniṣhye*, — हनिष्ये *hanishye*.

Per. Fut. हानिताहे *ghānitāhe*, — हंताहे *hantāhe*.

Ben. हानिषीय *ghanishīya*, — (वधिषीय *vadhiṣhīya*)

From दृक्ष् *drīṣ*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarṣi*; hence

Aor. अदर्शिषि *adarṣiṣhi*, besides अद्रक्षि *adrakṣhi*.

Fut. दर्शिष्ये *darṣishye*, — द्रक्ष्ये *drakshye*.

Per. Fut. दर्शिताहे *darṣitāhe*, — द्रश्याहे *drashitāhe*.

Ben. दर्शिषीय *darṣishīya*, — द्रक्षीय *drakshīya*.

* See § 332. 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्रहि *agrāhi*; hence

Aor. अग्रहिषि *agrāhishi*, besides अग्रहीषि *agrahīṣhi*.

Fut. ग्रहिष्ये *grāhiṣhye*, — ग्रहीष्ये *grahīṣhye*.

Per. Fut. ग्रहिताहे *grāhitāhe*, — ग्रहाताहे *grahitāhe*.

Ben. ग्रहिषीय *grāhiṣīya*, — ग्रहीषीय *grahīṣīya*.

From रम्य *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरामि *arami* or अरामि *arāmi*; hence

Aor. अरामिषि *aramishi* or अरामिषि *arāmiṣhi*, besides अरामयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ i in the 3rd pers. sing. Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपास्तातां *udapāstātām*, they two arose, &c. (Pāp. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāp. III. 1, 61):

दीप् *dīp* (दीप्यते *dīpyate*, he burns, Div, Âtm.), अदीपि *adīpi* or अदीपिह *adīpiṣṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिह *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर् *pūr* (पूरयति *pūrayati*, he fills, Chur.), अपूरि *apūri* or अपूरिह *apūriṣṭa*.

ताय् *tāy* (तायते *tāyate*, he spreads, Bhū, Âtm.; really Div form of Tan), अतायि *atāyi* or अतायिह *atāyiṣṭa*.

प्याय् *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिह *apyāyiṣṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ i. This gives us the Ânga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pāp. VI. 1, 173.) Thus

भवंति	भवन्	Nom. S. भवान्	Acc. भवन्तं	Instr. भवता &c.
<i>bhāvanti</i>	<i>bhāvant</i>	<i>bhāvan</i>	<i>bhāvāntam</i>	<i>bhāvātā</i>
तुदन्ति	तुदन्	तुदन्	तुदन्तं	तुदता &c.
<i>tudānti</i>	<i>tudānt</i>	<i>tuddān</i>	<i>tuddāntam</i>	<i>tudātā</i>
दीप्यन्ति	दीप्यन्	दीप्यन्	दीप्यन्तं	दीप्यता &c.
<i>dīpyanti</i>	<i>dīpyant</i>	<i>dīpyan</i>	<i>dīpyāntam</i>	<i>dīpyātā</i>

चोरयंति	चोरयन्	Nom. S. चोरयन्	Acc. चोरयन्तं	Instr. चोरयता &c.
<i>chordyanti</i>	<i>chordyant</i>	<i>chordyan</i>	<i>chordyantam</i>	<i>chordyatā</i>
सुन्वन्ति	सुन्वन्	Nom. S. सुन्वन्	Acc. सुन्वन्तं	Instr. सुन्वता &c.
<i>sunvanti</i>	<i>sunvant</i>	<i>sunvān</i>	<i>sunvantam</i>	<i>sunvatā</i>
तन्वन्ति	तन्वन्	Nom. S. तन्वन्	Acc. तन्वन्तं	Instr. तन्वता &c.
<i>tanvanti</i>	<i>tanvant</i>	<i>tanvān</i>	<i>tanvantam</i>	<i>tanvā</i>
क्रीयन्ति	क्रीयन्	Nom. S. क्रीयन्	Acc. क्रीयन्तं	Instr. क्रीयता &c.
<i>krīyanti</i>	<i>krīyant</i>	<i>krīyān</i>	<i>krīyantam</i>	<i>krīyatā</i>
अदन्ति	अदन्	Nom. S. अदन्	Acc. अदन्तं	Instr. अदता &c.
<i>adanti</i>	<i>adant</i>	<i>adān</i>	<i>adantam</i>	<i>adatā</i>
जुह्वन्ति	जुह्वन्	Nom. S. जुह्वन्	Acc. जुह्वन्तं	Instr. जुह्वता (§ 184)
<i>jūhvanti</i>	<i>jūhvat</i>	<i>jūhvat</i>	<i>jūhvatam</i>	<i>jūhvatā</i>
रुधन्ति	रुधन्	Nom. S. रुधन्	Acc. रुधन्तं	Instr. रुधता &c.
<i>rundhanti</i>	<i>rundhant</i>	<i>rundhān</i>	<i>rundhantam</i>	<i>rundhatā</i>
बोभुवन्ति Intens.	बोभुवन्	Nom. S. बोभुवन्	Acc. बोभुवन्तं	Instr. बोभुवता (§ 184)
<i>bōbhuvanti</i>	<i>bōbhuvat</i>	<i>bōbhuvān</i>	<i>bōbhuvatam</i>	<i>bōbhuvatā</i>

§ 415. The participle of the future is formed on the same principle.

भविष्यन्ति	भविष्यन्	Nom. S. भविष्यन्	Acc. भविष्यन्तं	Instr. भविष्यता
<i>bhavishyanti</i>	<i>bhavishyant</i>	<i>bhavishyān</i>	<i>bhavishyantam</i>	<i>bhavishyatā</i>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the *ss*, as it is always followed by a vowel, is changed to *sh*. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before *उः* *uh*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate *इ i*, all verbs which, without counting the *उः* *uh*, are monosyllabic in the 3rd pers. plur., insert *इ i*. (See Necessary *इ i*, § 338, 1; Optional *इ i*, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवुः <i>babhūvūḥ</i>	बभूवुषा <i>babhūvūṣhā</i>	बभूवान् <i>babhūvān</i>	बभूवांसं <i>babhūvānsam</i>	बभूवभिः <i>babhūvādbhiḥ</i>
निन्युः <i>ninyūḥ</i>	निन्युषा <i>ninyūṣhā</i>	निनीवान् <i>ninivān</i>	निनीवांसं <i>ninivānsam</i>	निनीवभिः <i>ninivādbhiḥ</i>
तुतुदुः <i>tutudūḥ</i>	तुतुदुषा <i>tutudūṣhā</i>	तुतुद्वान् <i>tutudvān</i>	तुतुद्वान्सं <i>tutudvānsam</i>	तुतुद्वभिः <i>tutudvādbhiḥ</i>
दिदिवुः <i>didivūḥ</i>	दिदिवुषा <i>didivūṣhā</i>	दिदिवान् (§ 143) <i>didivān</i>	दिदिवांसं <i>didivānsam</i>	दिदिवभिः <i>didivādbhiḥ</i>
चोरवान्युः <i>choravānyūḥ</i>	चोरवान्युषा <i>choravānyūṣhā</i>	चोरवान्यिषान् <i>choravānyisān</i>	चोरवान्यिषान्सं <i>choravānyisānsam</i>	चोरवान्यिषभिः <i>choravānyisādbhiḥ</i>

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुबुः <i>sushuvūḥ</i>	सुषुबुषा <i>sushuvūṣhā</i>	सुषुबान् <i>sushuvān</i>	सुषुबांसं <i>sushuvāmsam</i>	सुषुबभिः <i>sushuvādbhiḥ</i>
तेनुः <i>tenūḥ</i>	तेनुषा <i>tenūṣhā</i>	तेनिवान् <i>tenivān</i>	तेनिबांसं <i>tenivāmsam</i>	तेनिबभिः <i>tenivādbhiḥ</i>
चिक्रियुः <i>chikriyūḥ</i>	चिक्रियुषा <i>chikriyūṣhā</i>	चिक्रिवान् <i>chikrivān</i>	चिक्रिवांसं <i>chikrivāmsam</i>	चिक्रिवभिः <i>chikrivādbhiḥ</i>
आदुः <i>ādūḥ</i>	आदुषा <i>ādūṣhā</i>	आदिवान् <i>ādivān</i>	आदिबांसं <i>ādivāmsam</i>	आदिवभिः <i>ādivādbhiḥ</i>
जुहुवुः <i>juhuvūḥ</i>	जुहुवुषा <i>juhuvūṣhā</i>	जुहुवान् <i>juhuvān</i>	जुहुबांसं <i>juhuvāmsam</i>	जुहुवभिः <i>juhuvādbhiḥ</i>
रुरुधुः <i>urudhūḥ</i>	रुरुधुषा <i>urudhūṣhā</i>	रुरुध्वान् <i>urudhvān</i>	रुरुध्वांसं <i>urudhvāmsam</i>	रुरुध्वभिः <i>urudhvādbhiḥ</i>

§ 417. In five verbs, where the insertion of इ i before वस् *vas* is optional (§ 337, 8), we get the following forms :

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.	
जग् <i>gam</i>	जग्मुः <i>jagmūḥ</i>	जग्मुषा <i>jagmūṣhā</i>	जग्मिवान् or जगन्वान् * <i>jagmivān or jaganvān</i>	जग्मिबांसं <i>jagmivāmsam</i>	जग्मिवभिः <i>jagmivādbhiḥ</i>
हन् <i>han</i>	जग्मुः <i>jaghnūḥ</i>	जग्मुषा <i>jaghnūṣhā</i>	जग्मिवान् or जगन्वान् <i>jaghnivān or jaghanvān</i>	जग्मिबांसं <i>jaghnivāmsam</i>	जग्मिवभिः <i>jaghnivādbhiḥ</i>
विद् <i>vid</i>	विविदुः <i>vividūḥ</i>	विविदुषा <i>vividūṣhā</i>	विविद्वान् or विविदिवान् <i>vividvān or vividivān</i>	विविद्बांसं <i>vividvāmsam</i>	विविद्वभिः <i>vividvādbhiḥ</i>
विज् <i>viś</i>	विविशुः <i>viviśūḥ</i>	विविशुषा <i>viviśūṣhā</i>	विविश्वान् or विविशिवान् <i>viviśvān or viviśivān</i>	विविश्वांसं <i>viviśvāmsam</i>	विविश्वभिः <i>viviśvādbhiḥ</i>
दृज् <i>dris</i>	ददृशुः <i>dadrīśūḥ</i>	ददृशुषा <i>dadrīśūṣhā</i>	ददृश्वान् or ददृशिवान् <i>dadrīśvān or dadrīśivān</i>	ददृश्वांसं <i>dadrīśvāmsam</i>	ददृश्वभिः <i>dadrīśvādbhiḥ</i>

§ 418. The participle of the reduplicated perfect Âtmanepada is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. Âtm., and substituting आन *āna*.

बभूविरे *babhūviré*—बभूवान् *babhūvānāḥ*

चक्रिरे *chakriré*—चक्राण् *chakrāṇāḥ*

दद्विरे *dadīré*—ददान् *dadānāḥ*

§ 419. The participle present Âtmanepada has two terminations,—मान *māna* for verbs of the First Division (§ 295), आन *āna* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Âtm., drop the termination न्ते *nte*, and replace it by मान् *mānaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present Âtm., drop the termination अते *ate*, and replace it by आनः *ānaḥ*.

* The same optional forms run through all the Pada and Bha cases.

First Division.

भवति *bháva-nte*—भवमानः *bháva-mánaḥ*तुदति *tudá-nte*—तुदमानः *tudá-mánaḥ*दीयति *dīvyá-nte*—दीयमानः *dīvyá-mánaḥ*चोरयति *choráya-nte*—चोरयमाणः *choráya-mánaḥ*Pass. तुद्यते *tudyá-nte*—तुद्यमानः *tudyá-mánaḥ*Caus. भावयति *bháváya-nte*—भावयमानः *bháváya-mánaḥ*Des. बुभुषति *búbhúsha-nte*—बुभुषमाणः *búbhúsha-mánaḥ*Int. बोधयति *bodháyá-nte*—बोधयमानः *bodháyá-mánaḥ*

Second Division.

सुन्यते *sunv-áte*—सुन्यानः *sunv-ánaḥ*आमुच्यते *ápnuv-áte*—आमुच्यमानः *ápnuv-ánaḥ*तन्यते *tanv-áte*—तन्यानः *tanv-ánaḥ*क्रियते *krīṇ-áte*—क्रियमानः *krīṇ-ánaḥ*अदते *ad-áte*—अदानः *ad-ánaḥ*जुह्यते *júhv-áte*—जुह्वानः *júhv-ánaḥ*रुधते *rundh-áte*—रुधानः *rundh-ánaḥ*

§ 420. The participle of the future in the *Ātmanepada* is formed by adding *मानः mánaḥ* in the same manner.

भविष्यति *bhavishyá-nte*—भविष्यमाणः *bhavishyá-mánaḥ*नेष्यति *neshyá-nte*—नेष्यमाणः *neshyá-mánaḥ*तोष्यति *totsyá-nte*—तोष्यमानः *totsyá-mánaḥ*रधिष्यति *edhishyá-nte*—रधिष्यमाणः *edhishyá-mánaḥ*

§ 421. The participles of the present and future passive are formed by adding *मानः mánaḥ* in the same manner.

भूयते *bhúyá-nte*—भूयमानः *bhúyá-mánaḥ*बुध्यते *budhyá-nte*—बुध्यमानः *budhyá-mánaḥ*स्तूयते *stúyá-nte*—स्तूयमानः *stúyá-mánaḥ*क्रियते *kriyá-nte*—क्रियमाणः *kriyá-mánaḥ*भाष्यते *bhávvyá-nte*—भाष्यमानः *bhávvyá-mánaḥ*

भाविष्यते—भाविष्यमाणः

bhávishyá-nte—*bhávishyá-mánaḥ*

नायिष्यते—नायिष्यमाणः

náyishyá-nte—*náyishyá-mánaḥ*Or like the Part. Fut. *Ātm.*

The Past Participle Passive in णः taḥ and the Gerund in त्वा tvá.

§ 422. The past participle passive is formed by adding *णः táḥ* or *नः náḥ* to the root. कृ *kṛi*, कृतः *kṛitáḥ*, done, masc.; कृता *kṛitá*, fem.; कृतं *kṛitám*, neut. लू *lú*, लूनः *lúnáḥ*, cut.

This termination *ण ta* is, as we saw, most opposed to the insertion of intermediate *इ i*, so much so that verbs which may form any one general tense with or without *इ i*, always form their past participle without it. The number of verbs which must insert *इ i* before *ण ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate *इ i*, the participial termination *ण ta*, having always the *Udatta*, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding *त्वा tvá* to the root. कृ *kṛi*, कृत्वा *kṛitvá*, having done. पू *pú*, पूत्वा *pútvá* or, from पू *pún*, पवित्रा *pavitvá*, having purified.

The rules as to the insertion of the intermediate *इ i* before *त्वा tvá* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that *त्वा tvā* without intermediate इ i weakens, with intermediate इ i strengthens the root (Pāṇ. 1. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations. *त ta* and *त्वा tvā* together, as they agree to a great extent, though not altogether.

I. तः *tāḥ* and *त्वा tvā*, with intermediate इ i.

§ 424. If तः *tāḥ* takes intermediate इ i, it may in certain verbs produce Guṇa. In this case the Guṇa before *त्वा tvā* is regular.

श्री *śt*, to lie down, शयितः *śayitāḥ* (Pāṇ. 1. 2, 19); शयित्वा *śayitvā*.

खिद् *śvid*, to sweat, खेदितः *śveditāḥ* or खिन्नः *svinnāḥ*; खेदित्वा *śveditvā*.

मिद् *mid*, to be soft, मेदितः *meditāḥ*; मेदित्वा *meditvā*.

क्षिद् *kshvid*, to drip, क्षेदितः *kshveditāḥ*; क्षेदित्वा *kshveditvā*.

धृष् *dhriṣh*, to dare, धर्षितः *dharshitāḥ*; धर्षित्वा *dharshitvā*.

मृष् *mriṣh*, to bear, मर्षितः *marshitāḥ* (patient), (Pāṇ. 1. 2, 20); मर्षित्वा *marshitvā*.

पू *pū*, to purify, पवितः *paritāḥ* (Pāṇ. 1. 2, 22); पवित्वा *pavitvā*, from पूङ् *pūṅ*. See No. 156.

§ 425. Verbs with penultimate उ u may or may not take Guṇa before त ta with intermediate इ i, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutitām* or द्योतितं *dyotitām*, it has been shining. (Pāṇ. 1. 2, 21.)

§ 426. If *त्वा tvā* takes intermediate इ i, it requires, as a general rule, Guṇa (Pāṇ. 1. 2, 18), or at all events does not produce any weakening of the base. वृत् *ṛit*, to exist, वर्तित्वा *vartitvā*. संस् *sraṁs*, to fall, संसित्वा *sraṁsitvā* (Pāṇ. 1. 2, 23). पू *pū* (i. e. पूङ् *pūṅ*), to purify, पवित्वा *pavitvā* (Pāṇ. 1. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य y or व v, preceded by इ, ई or उ, ऊ, take Guṇa optionally (Pāṇ. 1. 2, 26): द्युत् *dyut*, to shine, द्योतित्वा *dyotitvā* or द्युतित्वा *dyutitvā*. The same option applies to मृष् *mriṣh*, to thirst; मृषित्वा *mriṣitvā* or मृषित्वा *mriṣitvā*; तृषित्वा *triṣitvā* or तर्षित्वा *tarṣitvā*.

§ 427. Though taking intermediate इ i, *त्वा tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. 1. 2, 8); विद् *vid*, to know, विदित्वा *viditvā*; मुष् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, गृहीत्वा *grihitvā*; मृद् *mriḍ*, to delight, मृदित्वा *mriḍitvā* (Pāṇ. 1. 2, 7); मृद् *mriḍ*, to rub, मृदित्वा *mriḍitvā*; गुष् *guh*, to cover, गुधित्वा *gudhitvā*; क्लिष् *kliṣ*, to hurt, क्लिशित्वा *kliṣitvā*; वद् *vad*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *uṣitvā*.

§ 428. Roots ending in थ th or फ ph, preceded by a nasal, may or may not drop the nasal before *त्वा tvā* (Pāṇ. 1. 2, 23); ग्रन्थित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots वञ्च् *vañch*, to cheat, and लुञ्च् *luñch*, to pluck (Pāṇ. 1. 2, 24); वञ्चित्वा *vañchitvā* or वचित्वा *vachitvā*.

II. तः *tāḥ* and *त्वा tvā*, without intermediate इ i.

§ 429. Roots ending in nasals lengthen their vowel before तः *tāḥ* and *त्वा tvā* (Pāṇ. 1. 4, 15). श्रम् *śam*, to rest, श्रान्तः *śāntāḥ*, श्रान्त्वा *śāntvā*.

कृम् *kram*, to step, may or may not lengthen its vowel before *त्वा tvā* (Pāṇ. 1. 4, 18). कृन्तः *krāntāḥ*, कृन्तित्वा *krāntvā* or कृन्त्वा *krantvā*; also कृन्तित्वा *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before तः *tāḥ* and *त्वा tvā*. (Pāṇ. 1. 4, 37.)

यम् *yam*, to check, यतः *yatáh*, यत्वा *yatvā**; रम् *ram*, to sport, रतः *ratáh*, रत्वा *ratvā*; नम् *nam*, to bend, नतः *natáh*, नत्वा *natvā*; हन् *han*, to kill, हतः *hatáh*, हत्वा *hatvā*; गम् *gam*, to go, गतः *gatáh*, गत्वा *gatvā*; मन् *man*, to think, मतः *matáh*, मत्वा *matvā*; वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatáh*, तत्वा *tatvā*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*: प्रमत् *pramát*ya (Pāṇ. vi. 4, 38): those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*: प्रगत्य *pragát*ya or प्रगम्य *pragám*ya.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jātah*, जात्वा *jātvā*; सन् *san*, to obtain, सातः *sātah*, सात्वा *sātvā*; खन् *khan*, to dig, खातः *khātah*, खात्वा *khātvā*.

1. Roots ending in छ् *chh*, or ष् *ṣ*, substitute श् *ś* and ऊ *ū*. (Pāṇ. vi. 4, 19.)

प्रश् *prachh*, to ask, पृष्टः *prishṭah* (§ 125), पृष्ट्वा *prishṭvā*; दिष् *div*, to play, द्यूतः *dyūṇah*, द्यूत्वा *dyūtvā*.

2. Roots ending in र्छे *rchh*, or र्षे *rṣ*, drop their final consonant. (Pāṇ. vi. 4, 21.)

मूर्छे *murchh*, to faint, मूर्तः *mūrtah*; तूर्प् *turv*, to strike, तूर्णः *tūrṇah*.

§ 432. The following verbs change their र् *r* with the preceding or following vowel into ऊ *ū*. (Pāṇ. vi. 4, 20.)

जर् *jar*, to ail, जूर्णः *jūrṇah*, जूर्त्वा *jūrtvā*; तर् *tar*, to hasten, तूर्णः *tūrṇah*, तूर्त्वा *tūrtvā*; सिष् *sri*, to dry, सूतः *sūtah*, सूत्वा *sūtvā*; स्र् *ar*, to protect, उतः *ūtah*, उत्वा *ūtvā*; मर् *mar*, to bind, मूतः *mūtah*, मूत्वा *mūtvā*.

§ 433. Roots ending in ऐ *ai* substitute सा *śa*; ध्यै *dhya*, to meditate, ध्यातः *dhyaātah*, ध्यात्वा *dhyaātva*; or ई *i*; गे *gai*, to sing, गीतः *gītah*, गीत्वा *gītvā*. Final ऐ *e* and सा *śa*, too, are changed to ई *i*; पा *pā*, to drink, पीतः *pītah*, पीत्वा *pītvā*; धे *dhe*, to suck, धीतः *dhitah*, धीत्वा *dhitvā*.

§ 434. The following roots change their final vowel into ई *i*.

दो *do*, to cut, दितः *ditah*, दित्वा *ditvā* (Pāṇ. vii. 4, 40); सो *so*, to finish, सितः *sitah*, सित्वा *sītvā*; मा *mā*, to measure, मितः *mitah*, मित्वा *mītvā*; स्था *sthā*, to stand, स्थितः *sthitah*, स्थित्वा *sthitvā*; धा *dhā*, to place, हितः *hitah*, हित्वा *hitvā* (Pāṇ. vii. 4, 42); हा *hā*, to leave (हीनः *hīṇah*), हित्वा *hitvā* (Pāṇ. vii. 4, 43).

§ 435. शो *śo*, to sharpen, and चो *chho*, to cut, substitute ई *i*, or take the regular सा *śa*. शो *śo*, शितः *sitah* or शीतः *śītah*, शित्वा *sītvā* or शीत्वा *śītvā* (Pāṇ. vii. 4, 41).

§ 436. Exceptional forms:

दा *dā*, to give, forms दत्तः *dattaḥ*†, दत्त्वा *dattvā* (Pāṇ. vii. 4, 46).

स्पृष् *spṛśy*, to grow, forms स्फूर्तः *spṛṭṭah* (Pāṇ. vi. 1, 22).

स्वै *svai*, to call (with प्र *pra*), forms प्रस्तीतः *prastītah* (Pāṇ. vi. 1, 23) and प्रस्तीमः *prastīmah* (Pāṇ. viii. 2, 54).

इषे *īyai*, to curdle, forms शीनः *śīnah*, and शीतः *śītah*, cold; but संशयानः *samśyāṇah*, rolled up (Pāṇ. vi. 1, 24, 25).

प्याष् *pyāśy*, to grow, forms पीनः *pīnah*; but प्यानः *pyāṇah* after certain prepositions (Pāṇ. vi. 1, 28).

§ 437. The verbs which take Samprasāraṇa before तः *taḥ* and त्वा *tvā* have been mentioned

* See verbs without intermediate ई *i*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattaḥ*, प्रत्तः *prattaḥ*; सुदत्तः *sudattaḥ*, सूतः *sūtaḥ*.

in § 393, as undergoing the same change in the benedictive and passive. वच *vach*, to speak, उक्तः *uktaḥ*, उक्ता *uktvā*, &c.

§ 438. Roots which can lose their nasal (§ 345, ¹⁰) lose it before तः *tāḥ* and ता *toḍ*. संस् *sraṁś*, to tear, स्रस्तः *srastaḥ*, स्रत्वा *srastvā*.

But स्कन्द *skand*, to stride, forms its gerund स्कन्वा *skantvā*, and स्यन्द *syand*, to flow, स्यन्वा *syantvā* (Pāṇ. vi. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannaḥ*, स्यन्नः *syannaḥ*.

नश् *naś*, to perish, and roots ending in ञ् *j*, otherwise liable to nasalization, retain the nasal optionally before ता *trā* (Pāṇ. vi. 4, 32). नष्टा *naśṭvā* or नष्टा *naśṭvā* (but only नष्टः *naśṭaḥ*); रक्ता *raṁktā* or रक्ता *raktā* (but only रक्तः *raktaḥ*); मज्ज *majj*, to dive, मज्जत्वा *mañkṭvā* or मज्जा *maktvā* (Pāṇ. vii. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kārayati*, कारितः *kāritaḥ*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikīrshati*, चिकीर्षितः *chikīrshitaḥ*, चिकीर्षित्वा *chikīrshitvā*.

§ 441. Intensive verbs Ātm. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekriyate*, चेक्रीयितः *chekriyitaḥ*, चेक्रीयित्वा *chekriyitvā*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidyate*, बेभिदितः *bebhiditaḥ*, बेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्कति *charkati*, चर्कितः *charkritaḥ*, चर्कित्वा *charkaritvā*.

नः *nāḥ* instead of तः *tāḥ* in the Past Participle.

§ 442. Certain verbs take नः *nāḥ* instead of तः *tāḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Krî class, beginning with लृ *lū*, to cut, लूनः *lūnaḥ* (Dhātupāṭha 31, 13; Pāṇ. viii. 2, 4). The most important are, धूनः *dhūnaḥ*, shaken; जीनः *jīnaḥ*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sū* (Dhātupāṭha 26, 23-35; Pāṇ. viii. 2, 45). The most important are, दूनः *dūnaḥ*, pained; दीनः *dīnaḥ*, wasted; प्रीणः *prīṇaḥ*, loved.
3. Verbs ending in रृ *rī*, which is changed into ईर् *īr* or ऊर् *ūr*. स्तृ *stṛ*, स्तीर्यः *stīrṇaḥ*, spread; शीर्यः *śīrṇaḥ*, injured; दीर्यः *dīrṇaḥ*, torn; जीर्यः *jīrṇaḥ*, decayed.
4. Verbs ending in र्द् *ṛd*; भिद् *bhid*, भिन्नः *bhinnaḥ*, broken; चिद् *chhid*, चिन्नः *chhinnaḥ*, cut. But मद् *mad*, मत्तः *mattaḥ*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and वृद् *vud*, to wet, the substitution is optional (Pāṇ. viii. 2, 56); नुन्नः *nunnaḥ* or नुत्तः *nuttaḥ*.
5. Verbs which native grammarians have marked in the Dhātupāṭha with

an indicative जो *o*; धुज् *bhuj* (धुजे *bhujo*, Dhātupāṭha 28, 124), to bend, धुज् *bhugnaḥ*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in चा *d*, or रे *e*, ऐ *ai*, जो *o*, changeable to जा *d* (Pāṇ. VIII. 2, 43); ग्लै *glai*, ग्लानः *glānaḥ*, faded. Except ध्यै *dhyai*, to meditate, ध्यातः *dhyātaḥ* (Pāṇ. VIII. 2, 57); स्वा *khyā*, to proclaim, स्वातः *khyātaḥ*. In त्रै *trai*, to protect, ग्रा *ghrā*, to smell, the substitution is optional; त्राणः *trāṇaḥ* or त्रातः *trātaḥ* (Pāṇ. VIII. 2, 56).
7. Miscellaneous participles in नः *naḥ*: पूर्णः *pūrṇaḥ*, only if derived from पूर *pūr*, and then with an optional form पूरितः *pūrītaḥ* (Pāṇ. VII. 2, 27); while the participle of प्र *pr* is said to be पूतः *pūtaḥ* (Pāṇ. VIII. 2, 57); क्षीयः *kshīṇaḥ*, from क्षि *kshi*, to waste; द्यूतः *dyūtaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtaḥ*)*; लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pāṇ. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnaḥ* and श्यानः *śyānaḥ*, coagulated, but शीतः *śītaḥ*, cold; ह्रीयः *hrīṇaḥ* or ह्रीतः *hrītaḥ*, ashamed (Pāṇ. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्कः *pakkaḥ*, ripe; शुष्कः *śuṣkaḥ*, dry (Pāṇ. VI. 1, 206); क्षामः *kshāmāḥ*, weak; कृशः *kṛśāḥ*, thin; प्रस्तीमः *prastīmāḥ*, crowded; फुल्लः *phullāḥ*, expanded; क्शीयः *kshīyāḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in त *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛitaḥ*, done, becomes कृतवान् *kṛitāvān*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛitavān*, he has made the mat; or in the feminine सा कृतवती *sā kṛitavatī*, and in the neuter तत्कृतवत् *taṭ kṛitavat*. They are regularly declined throughout like adjectives in वत् *vat*.

Gerund in य *ya*.

§ 445. Compound *verus*, but not verbs preceded by the negative particle च *a*, take य *ya* (without the accent), instead of त्वा *tvā*. Thus, instead of भुत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्वा *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्वा *vijitvā*. भृ *bhṛi*, to carry, भृत्वा *bhṛitvā*; but संभूय *sambhūya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakshīya*, having destroyed (Pāṇ. VI. 4, 59).

* Pāṇ. VIII. 2, 49, allows द्यूत *dyūta* in all senses of the root दिव् *div*, except in that of gambling; see Dhātupāṭha 26, 1. द्यूत *dyūta* and परिद्यूत *paridyūta*, pained, come from a different root, दिव् *div*, to pain, Dhātupāṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix *अय्* *ay* before *य* *ya* (Pāṇ. vi. 4, 56): *संगमयति saṅgamáyati*, *संगमय्य saṅgamáyya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: *तारयति tāráyati*, *प्रतारयि prátárya*, having caused to advance. *प्रापयति prápáyati* forms *प्राप्य prápya* and *प्रापय्य prápáyya*, having caused to reach (Pāṇ. vi. 4, 57).

§ 448. The verbs called *घु* *ghu* (§ 392 *), *मा* *má*, to measure, *स्था* *sthá*, to stand, *ग* *gá*, to sing or to go, *पा* *pá*, to drink or to protect, *हा* *há*, to leave, *सो* *so*, to finish, take *आ* *á*, not ई (Pāṇ. vi. 4, 69). *दो* *do*, to cut, *अवदाय avadáyā*; *स्था* *sthá*, *प्रस्थाय prastháya*. But *पा* *pá*, to drink, may form *प्रापय prápáyā* or *प्रापीय prápíya* (Sār.).

§ 449. Verbs ending in *म्* *m*, which do not admit of intermediate इ *i*, may or may not drop their *म्* *m*. Ex. *नम* *nam*, to bow, *प्राणम्य praṇámya* or *प्राण्य praṇáyya*; *गम* *gam*, to go, *आगम्य āgamya* or *आगत्य āgáyya*. Other verbs ending in nasals, not admitting of intermediate इ *i*, or belonging to the Tan class, always drop their final nasal. Ex. *हन्* *han*, *प्रह्य praháyya*; *तन्* *tan*, *प्रतत्य prátatya*†. *खन्* *khan* and *जन्* *jan* form *खन्य khányā* or *खाय kháyā*, *जन्य jányā* or *जाय jáyā*.

§ 450. Verbs ending in *रि* *ri* change it to ई *ī*, and, after labials, into ऊ *ū*. Ex. *वित्तिर्ये vittríya*, having crossed; *संपूर्ये sampúrya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasāraṇa. Thus *वे* *ve*, to weave, forms *प्रवाय praváyā*; *ज्या* *jyá*, to fail, *उपज्याय upajyáyā*; *भ्ये* *nye*, to cover, *प्रव्याय praváyā*, but after *परि* *pari* optionally *परिव्याय parivyáyā* or *परिवीय parivíya* (Pāṇ. vi. 1, 41-44).

§ 452. Some verbs change final इ *i* and ई *ī* into आ *á*. Thus *मि* *mí*, *मिनोति mínóti*, he destroys, and *मि* *mi*, *मिनोति minóti*, he throws, form *निमाय nimáyā*; *दो* *dí*, to destroy, *उपदाय upadáyā*; *ली* *lí*, to melt, optionally *विलाय viláyā* or *विलीय vilíya* (Pāṇ. vi. 1, 50-51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः távyah (or *tavyāḥ*), *अनीयः aníyah*, and *यः yáh* (or *yāḥ* and *yah*).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. *कर्तव्यः kartavyah*, *करणीयः karāṇtyah*, *कार्यः káryah*‡, faciendus. Ex. *धर्मस्त्वया कर्तव्यः dharmas tvayá kartavyah*, right is to be done by thee.

† Versus memorialis of these verbs: *रभिर्यमिनमो हन्तिरनुदात्ता गभिर्यमिः । तन् अय् धिय् ष्युक्कुषु वनु मनु तृयु षुयु ॥*

‡ Another suffix for forming verbal adjectives is *इल्लिमः ellimāḥ*, which is, however, of rare occurrence; *पक्* *pak*, to cook, *पक्वेल्लिमा माषः pakhelima māṣaḥ*, beans fit to cook; *भिदेल्लिमः bhidelimāḥ*, briclike, fragile. (Pāṇ. III. 1, 96, vārt.)

§ 454. In order to form the adjective in तव्यः *tavyaḥ*, take the periphrastic future, and instead of ता *tā* put तव्यः *tavyaḥ*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātavyaḥ</i>	दानीयः <i>dānīyaḥ</i>	देयः <i>dēyaḥ</i>
गै <i>gai</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātavyaḥ</i>	गानीयः <i>gānīyaḥ</i>	गेयः <i>gēyaḥ</i>
जि <i>ji</i> , to conquer	जेता <i>jetā</i>	जेतव्यः <i>jetavyaḥ</i>	जयनीयः <i>jayanīyaḥ</i>	जेयः <i>jeyaḥ</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भवितव्यः <i>bhavitavyaḥ</i>	भवनीयः <i>bhavanīyaḥ</i>	भव्यः <i>bhāvyaḥ</i>
कृ <i>kṛi</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartavyaḥ</i>	करणीयः <i>karāṇīyaḥ</i>	कार्यः <i>kāryaḥ</i>
जृ <i>jṛi</i> , to grow old	जरिता <i>jaritā</i>	जरितव्यः <i>jaritavyaḥ</i>	जरणीयः <i>jarāṇīyaḥ</i>	जार्यः <i>jāryaḥ</i>
क्लिद् <i>kshrid</i> , to sweat	क्लेदिता <i>ksheditā</i>	क्लेदितव्यः <i>ksheditavyaḥ</i>	क्लेदनीयः <i>kshredanīyaḥ</i>	क्लेद्यः <i>kshvedyaḥ</i>
बुध् <i>budh</i> , to know	बोधिता <i>bodhitā</i>	बोधितव्यः <i>bodhitavyaḥ</i>	बोधनीयः <i>bodhaniyaḥ</i>	बोध्यः <i>bodhyaḥ</i>
कृष् <i>kṛish</i> , to draw	कर्हो or क्रहा ¹	कर्हव्यः or क्रहव्यः ²	कर्षणीयः <i>karshaṇīyaḥ</i>	कृष्यः <i>kṛishyaḥ</i> ³
कुच <i>kuch</i> ⁴ , to squeeze	कुचिता <i>kuchitā</i>	कुचितव्यः <i>kuchitavyaḥ</i>	कुचनीयः <i>kuchanīyaḥ</i>	कुच्यः <i>kuchyaḥ</i> ⁴
मिद् <i>mih</i> , to sprinkle	मेढा <i>medhā</i>	मेढव्यः <i>medhavyaḥ</i>	मेहनीयः <i>mehaniyaḥ</i>	मेद्यः <i>mehyaḥ</i>
गम् <i>gam</i> , to go	गंता <i>gantā</i>	गंतव्यः <i>gantavyaḥ</i>	गमनीयः <i>gamaniyaḥ</i>	गम्यः <i>gamyāḥ</i>
दृश् <i>dṛiś</i> , to see	द्रष्टा <i>drashtā</i>	द्रष्टव्यः <i>drashtavyaḥ</i>	दर्शनीयः <i>darśanīyaḥ</i>	दृश्यः <i>dṛiśyaḥ</i>
दंश् <i>dañś</i> , to bite	दंष्टा <i>dañśtā</i>	दंष्टव्यः <i>dañśtavyaḥ</i>	दंशनीयः <i>dañśanīyaḥ</i>	दंश्यः <i>dañśyaḥ</i>
Caus. भावय् <i>bhāway</i> , to cause to be	भावयिता <i>bhārayitā</i>	भावयितव्यः <i>bhārayitavyaḥ</i>	भावनियः <i>bhāranīyaḥ</i>	भाव्यः <i>bhāvyaḥ</i>
Des. बुभूष् <i>bubhūsh</i> , to wish to be	बुभूषिता <i>bubhūshitā</i>	बुभूषितव्यः <i>bubhūshitavyaḥ</i>	बुभूषणीयः <i>bubhūshaṇīyaḥ</i>	बुभूष्यः <i>bubhūshyaḥ</i>
Int. बोभूय् <i>bobhūy</i>	बोभूयिता <i>bobhūyitā</i>	बोभूयितव्यः <i>bobhūyitavyaḥ</i>	बोभूयनीयः <i>bobhūyanīyaḥ</i>	बोभूष्यः <i>bobhūyyaḥ</i>
Int. बोभू <i>bobhū</i>	बोभविता <i>bobhavitā</i>	बोभवितव्यः <i>bobhavitavyaḥ</i>	बोभवनीयः <i>bobhavanīyaḥ</i>	बोभव्यः <i>bobhavyaḥ</i>
Int. बेभिद्य् <i>bebhidy</i>	बेभिदिता <i>bebhiditā</i>	बेभिदितव्यः <i>bebhiditavyaḥ</i>	बेभिदनीयः <i>bebhidanīyaḥ</i>	बेभिद्यः <i>bebhidyaḥ</i>

§ 455. In order to form the adjective in क्षनीयः *ksnīyaḥ*, it is generally sufficient to take the root as it appears before तव्यः *tavyaḥ*, omitting, however, intermediate इ *i*, and putting क्षनीयः *ksnīyaḥ* instead. Guṇa-vowels before क्षनीयः *ksnīyaḥ* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhanīyaḥ*; भिद् *bhid*, बेभिद्यते *bebhidyaṭe*, बेभिदनीयः *bebhidanīyaḥ*.

§ 456. In order to form the adjective in यः *yaḥ* (स्वय् *nyat*, &c.) it is

¹ *karshā* or *krashā*.

² *karshavyaḥ* or *krashavyaḥ*.

³ § 456, 3.

⁴ Never takes Guṇa (§ 345, note), except before terminations which have य् *y* or ण् *ṇ*. This termination is स्वय् *nyat*.

generally sufficient to take the adjective in *अनीयः antīyah* and to cut off *अनी ani*. Thus *भवनीयः bhav-antī-yah* becomes *भव्यः bhavyah*; *चेतनीयः chet-antī-yah*, *चेत्यः chetyah*; *वयनीयः vay-antī-yah*, *वेयः veyah*; *बोधनीयः bodh-antī-yah*, *बोध्यः bodhyah*. A few more special rules, however, have here to be mentioned:

1. Final *आ á*, *ए e*, *ऐ ai*, *ओ o*, become *ए e*. *दा dd*, to give, *देयः deyah*; *गै gai*, to sing, *गेयः geyah*. (Pāṇ. III. 1, 98; VI. 4, 65.)
2. Final *इ i* and *ई í* take Guṇa, as before *अनीय aniya*; *जि ji*, *जेयः jeyah*, to be conquered, different from *जय्यः jayyah*, conquerable; *क्षि kshi*, to destroy, *क्षेयः ksheyah*, different from *क्षय्यः kshayyah*, destructible (Pāṇ. VI. 1, 81). Final *उ u* and *ऊ ú*, under the same circumstances, are changed to *अव् av*, or, after *अवश्य avasya*, when a high degree of necessity is expressed, to *आव् ár*; *भव्यः bhavyah* or *अवश्यभाव्यः avasya-bhāvyyah*; *विप्रेण शुचिना भाव्यं vipreṇa śuchinā bhāvyam*, a Brāhman must be pure. Final *उ u* if it appears as *उव् uv* before *अनीय anīya*, appears as *ऊ ú* before *या ya*; *गु gu*, to sound, *गुवनीय guvanīya*, *गूय gūya*.
3. Final *चृ ri* and *च्रि ři* before *यः yah*, but not before *अनीयः anīyah*, take Vṛiddhi instead of Guṇa. *कार्यः káryah*; *पार्यः páryah* (Pāṇ. III. 1, 120, 124.)
4. Penultimate *चृ ri*, which takes Guṇa before *अनीयः anīyah*, does not take Guṇa before *यः yah*, with few exceptions; *वृध्यः vṛidhyah*, *दृश्यः drīśyah* (Pāṇ. III. 1, 110). But *कृप् kṛip*, to do, forms *कल्प्यः kalpyah*; *चृत् chṛit*, to kill, *चर्त्यः chartyah* (Pāṇ. III. 1, 110); *वृष् vṛish*, to sprinkle, *वृष्यः vṛishyah* or *वर्ष्यः varshyah* (Pāṇ. III. 1, 120). Penultimate *चृ ri* becomes *ईr ři*; *कृत् kṛit*, *कीर्यः kīrtyah*.
5. Penultimate *इ i* and *उ u* take Guṇa before *यः yah*, as before *अनीयः antīyah* *विद् vid*, *वेद्यः vedyah*; *शुष् śuśh*, *शोष्यः śośhyah*.
6. Penultimate *अ a*, prosodially short, before *यः yah*, but not before *अनीयः anīyah*, is lengthened, unless the final consonant is a labial (Pāṇ. III. 1, 98; 124); *हस् has*, to laugh, *हास्यः hāsyah*; *वह vah*, *वाद्यः vādhyah*. But *शप् śap*, to curse, *शप्यः śapyah*; *लभ् labh*, *लभ्यः labhyah*. The *अ a* remains likewise short in *शक्यः śakyah*, from *शक् śak*, to be able; in *सह्यः sahyah*, from *सह sah*, to bear (Pāṇ. III. 1, 99), and some other verbs*. *खन् khan* forms *खेयः kheyah* (Pāṇ. III. 1, 111), which, however, may be derived from *खै khai*, to dig; *हन् han*, *वध्यः vadhyah* or *घातः ghātyah*.

* Pāṇini (III. 1, 100) mentions only *गद् gad*, *मद् mad*, *चर् char*, *यन् yam*, if used without preposition. The Śārasvatī (III. 7, 7) includes among the Śakādi verbs, *शक् śak*, *सह sah*, *गद् gad*, *मद् mad*, *चर् char*, *यन् yam*, *तक् tak*, *शस् śas*, *चत् chat*, *यत् yat*, *पत् pat*, *जन् jan*, *हन् han*, (*वध् vadh*), *शल्ल śal*, *रुक् ruck*.

§ 457. The following are a few derivatives in यः *yah*, formed against the general rules: गुह *guh*, to hide, may form गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (Pāṇ. III. 1, 109, Kāśikā); जुष *jush*, to cherish, जुष्यः *jushyaḥ*; ग्रह *grah*, to take, गृह्यः *grihyaḥ*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyaḥ*, in composition (Pāṇ. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyā kathā*, a story told by a Brāhman); भू *bhū*, to be, भूय *bhūya*, in composition (Pāṇ. III. 1, 107. ब्रह्मभूयं गतः *brahmabhūyam gataḥ*, arrived at Brahmahood); शास् *śas*, to rule, शिष्यः *śishyaḥ*, pupil.

We find त् *t* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in the following verbs:

इ *i*, to go, इत्यः *ityaḥ*; स्तु *stu*, to praise, स्तुत्यः *stutyaḥ*; वृत् *vṛt*, to choose, वृत्त्यः *vṛityaḥ*; दृ *dri*, to regard, दृत्यः *dṛityaḥ*; भृ *bhri*, to bear, भृत्यः *bhṛityaḥ*; कृ *kri*, to do, कृत्यः *kṛityaḥ*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyaḥ* and गोह्यः *gohyaḥ* both occur; दुह्यः *duhyaḥ* and दोह्यः *dohyaḥ*, &c.

§ 458. Verbs ending in च *ch* or ज *j* change their final consonant into क *k* or ग *g* if the following य-*ya* (*nyat*) requires the lengthening of the vowel. पच *pach*, पाक्यं *pākyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pāṇ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच *yāch*, रुच *ruch*, प्रवच *pravach*, र्वच *rvach*, त्यज् *tyaj*, पूज् *pūj*, अज् *aj*, व्रज् *vraj*, वञ्च *vañch* (to go). Thus याज्यं *yājyam*, याच्यं *yāchyam*, रोच्यं *rochyam*, प्रवच्यं *pravāchyam*, र्वच्यं *rvachyam*, त्राज्यं *tyājyam*, पूज्यं *pūjyam* (Prakriyā-Kaumudī, p. 55 b).

Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tā* of the periphrastic future, or before the त्व्यः *tavyaḥ* of the verbal adjective. बुध् *budh*, बोधितुं *bōdhitum*. (See § 454.) Ex. कृष्यं द्रुं व्रजति *kṛishyam drashtum vrajati*, he goes to see Kṛishṇa; भोक्तुं कालः *bhoktum kālaḥ*, it is time to eat

Verbal Adverb.

§ 460. By means of the unaccentuated suffix च *am*, which, as a general rule, is added to that term which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhōjam*; from पा *pā*, to drink, पायं *pāyam*. Ex. अग्रे भोजं व्रजति *agre bhōjam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhōjam bhōjam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise used at the end of compounds; द्वैधकारं *dvaiddhāmkāram*, having divided; उच्चैःकारं *uchchāiḥkāram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhû class, so that इ i appears in the special tenses as अवaya. Thus भू bhû becomes भावि bhâvi and भावयति bhāváyati, he causes to be; बुध budh becomes बोधि bodhi and बोधयति bodháyati, he causes to know. The accent is on the á of áya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ i and ई i, उ u and ऊ u, कृ ri and कृ ri take Vṛiddhi.

Thus स्मि smi, to laugh, स्माययति smáyayati, he makes laugh.

नी ni, to lead, नाययति náyayati, he causes to lead.

मु plu, to swim, मावयति plávayati, he makes swim.

भू bhû, to be, भावयति bhāvayati, he causes to be.

कृ kri, to make, कारयति kárayati, he causes to make.

कृ kri, to scatter, कारयति kárayati, he causes to scatter.

2. Medial इ i, उ u, कृ ri, लृ li, followed by a single consonant, take Guṇa; कृ becomes ई i.

Thus विद् vid, to know, वेदयति vedayati, he makes know.

बुध budh, to know, बोधयति bodhayati, he makes know.

कृ kri, to cut, कर्तयति kartayati, he causes to cut.

कृप् klip, to be able, कल्पयति kalpayati, he renders fit.

3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् sad, to sit, सादयति sādáyati, he sets.

पत pat, to fall, पातयति pátayati, he fells.

Exceptions :

1. Most verbs ending in अम् am do not lengthen their vowel :

गम् gam, to go, गमयति gamayati, he makes go.

क्रम kram, to stride, क्रमयति kramáyati, he causes to stride.

Verbs in अम् am which do lengthen the vowel are,

कम् kam, to desire, कामयते kāmáyate, he desires; Caus. कामयति kāmáyati, he makes desire.

अम् am, to move, अमति amati, he moves; Caus. आमयति āmayati, he makes move.

चम् cham, to eat, चमति chamati, he eats; Caus. चामयति chāmáyati, he makes eat.

ज्ञम् śam, if it means to see, ज्ञामयति śānyati, he sees; Caus. ज्ञामयति śāmayati, he shows; but ज्ञमयति śamayati, he quiets.

यम् yam, unless it means to eat, यच्छति yacchati; Caus. यामयति yāmáyati, he extends; but यमयति yamayati, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition; **नामयति** *nāmayati* or **नमयति** *namayati*, he bends. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition; **वामयति** *vāmayati* or **वमयति** *vamayati*, he makes vomit. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67)*.

II. A class of verbs collected by native grammarians, and beginning with **घट्** *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs:

CAUSATIVE.

Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive
1. घट् <i>ghaṭ</i> , to strive	घटयति <i>ghaṭayati</i>	अघटि or अघाटि <i>aghāṭi</i>
2. व्यथ् <i>vyath</i> , to fear.	व्यथयति <i>vyathayati</i>	अव्यथि or अव्याथि <i>avyāṭi</i>
3. प्रथ् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	अप्रथि or अप्राथि <i>apráṭhi</i>
4. मृद् <i>mrād</i> , to rub	मृदयति <i>mrādayati</i>	अमृदि or अम्रादि <i>amrāḍi</i>
5. क्रप् <i>krap</i> , to pity	क्रपयति <i>krapayati</i>	अक्रपि or अक्रापि <i>akrāpi</i>
6. त्वर <i>tvar</i> , to hurry	त्वरयति <i>trarayati</i>	अत्वरि or अत्वारि <i>atvāri</i>
7. ज्वर <i>jarar</i> , to burn with fever	ज्वरयति <i>jarayati</i>	अज्वरि or अज्वारि <i>ajvāri</i>
8. नट् <i>naṭ</i> , to dance	नटयति <i>naṭayati</i>	अनटि or अनाटि <i>anāṭi</i>
9. अश्र् <i>śrath</i> , to kill	अश्रयति <i>śrathayati</i>	अअश्रि or अअश्रापि <i>aśrāṭhi</i>
10. वन् <i>van</i> , to act†	प्रवणयति <i>pravanayati</i>	प्रावणि or प्रावानि <i>prāvāni</i>
11. ज्वल् <i>jval</i> , to shine†	प्रज्वलयति <i>prajvalayati</i>	प्राज्वलि or प्राज्जालि <i>prājvāli</i>
12. स्मृ <i>smṛi</i> , to regret	स्मरयति <i>smarayati</i>	अस्मरि or अस्मारि <i>asmāri</i>
13. दृढ् <i>dhṛi</i> , to respect, (not to tear)	दरयति <i>darayati</i>	अदरि or अदारि <i>adāri</i>
14. आ <i>śrā</i> , to boil	अश्रयति <i>śrapayati</i>	अअश्रि or अअश्रापि <i>aśrāpi</i>
15. ज्ञा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive	ज्ञापयति <i>jñāpayati</i>	अज्ञपि or अज्ञापि <i>ajñāpi</i>
16. चल् <i>chal</i> , to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achāli</i>
17. मद् <i>mad</i> , to rejoice, &c	मदयति <i>madayati</i>	अमदि or अमादि <i>amādi</i>
18. ध्वन् <i>dhvan</i> , to sound, to ring	ध्वनयति <i>dhvanayati</i>	अध्वनि or अध्वानि <i>adhvāni</i>
19. दल् <i>dal</i> , to cut	दलयति <i>dalayati</i> (optional)	अदलि or अदालि <i>adāli</i>
20. वल् <i>val</i> , to cover	वलयति <i>valayati</i> (optional)	अवलि or अवालि <i>avāli</i>
21. क्षल् <i>skhal</i> , to drop	क्षलयति <i>skhalayati</i> (optional)	अक्षलि or अक्षालि <i>akshāli</i>
22. क्षप् <i>trap</i> , to be ashamed	क्षपयति <i>trapayati</i>	अक्षपि or अक्षापि <i>atrāpi</i>
23. क्वै <i>kshai</i> , to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षापि <i>akshāpi</i>

* Dhātupāṭha 19, 67. **जल जल जल ननां अनुपसर्गाद्वा** (निन्) (जलजलेत्यनुपसर्गस्यैव वैकल्पिकमित्यसौधनात् राक्षारामज्ञाद्वौ). It seems indeed that the verbs without prepositions only, are optionally *mit* (i. e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note*.

24. जन <i>jan</i> (Div), nasci	जनयति <i>janayati</i>	अजनि or अजानि <i>ajāni</i>
25. जृ <i>jṛi</i> (Div), to grow old	जरयति <i>jarayati</i>	अजरि or अजारि <i>ajāri</i>
26. रज्ज् <i>rañj</i> (Bhū), to hunt, to dye*	रजयति or रज्ज् <i>rajayati</i> or <i>rañja-</i>	अरजि or अराजि <i>arāji</i>
27. ग्ल <i>glā†</i> or ग्लै <i>glai</i> , to fade	गुपयति or ग्लापयति <i>glāpayati</i>	अगुपि or अग्लापि <i>aglopī</i>
28. आ <i>snā†</i> , to wash	अपयति or आपयति <i>snāpayati</i>	अअपि or अआपि <i>asnāpi</i>
29. वन् <i>van†</i> , to cherish	वनयति or वानयति <i>vānayati</i>	अवनि or अवानि <i>avāni</i>
30. फण <i>phaṇ</i> , to go	फणयति or फाणयति(?) <i>phāṇayati</i>	अफणि or अफाणि <i>aphāṇi</i>

Note—Some of these verbs are to be considered as *mit*, i.e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously:

I. Nearly all verbs ending in आ *ā*, and most ending in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, insert प *p* before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dā*, to give, ददाति *dadāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.
दो *dō*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प *p* with Guṇa or Vṛddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, अधीते *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches ‡. (Pāṇ. VI. 1, 48.)

2. चरि, to go, चरयति *richchhati*; Caus. अर्पयति *arpayati*, he places. (Pāṇ. VII. 3, 36.)

3. क्लृप् *knūy*, to sound, क्लृणाति *knūndti*; Caus. क्लोपयति *knopayati*, he causes to sound.

4. क्री *kri*, to buy, क्रीणाति *kriṇāti*; Caus. क्रापयति *krāpayati*, he causes to buy.

5. क्ष्मा *kshmay*, to tremble, क्ष्मायते *kshmayate*; Caus. क्ष्मापयति *kshāpayati*, he causes to tremble. (Pāṇ. VII. 3, 36.)

* If the causative means to hunt, the न् *n* is rejected; रजयति *mrjan* *rajayati* *mṛjan*, he hunts deer; रजयति *vastrāṇi* *rañjayati* *vastrāṇi*, he dyes clothes. We may also form अरंजि *arañji*, but अरांजि *arāñji* is wrong. कारस्योपधात्वाभावेन दीर्घप्राप्तेः (पा० ६. ४. २३).

† With a preposition, but optionally, without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67-68. See note (on preceding page).

‡ प्रति + इ *prati + i*, to approach, forms its causal regularly when it means to make a person understand, प्रत्यापयति *pratyāpayati*. Otherwise the causative of इ *i* is formed from गन् *gam*.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चाययति *chāyayati*, he causes to collect. (Pāṇ. vi. 1, 54.)
7. छो *chho*, to cut, छनति *chhyati*; Caus. छाययति *chhāyayati*, he causes to cut
8. जागृ *jāgri*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्राति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *didhī*, to shine, दीधीते *didhīte*; Caus. दीधयति *didhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुषति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pāṇ. vi. 4, 91.)
13. धू *dhū*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink; also पे *pai*, पायति *pāyati*, to be dry.
15. पा *pā*, to protect, पाति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *pri*, to love, प्रीणति *prīṇati*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भ्रज् *bhraj*, to roast, भृञ्जति *bhṛijjati*; Caus. भ्रञ्जयति *bhrajjayati*, he makes roast, or भर्जयति *bharjjayati*, from भृज् *bhrij*.
18. भी *bhī*, to fear, बिभेति *bibhēti*; Caus. भापयते *bhāpoyate* or भीषयते *bhīshayate*, he frightens; also regularly भाययति *bhāyayati*. (Pāṇ. vi. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मो *mī*, to destroy, मिनति *mindti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *riyate*; Caus. रेपयति *repayati*, he makes flow.
21. रुह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pāṇ. vii. 3, 43.)
22. ली *lī*, to adhere, लिनति *lināti* and लीयते *liyate*; Caus. लीनयति *līnayati* लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form लृ *lṛ*, also लालयति *lālayati* (Pāṇ. vii. 3, 39). The meaning varies; see Pāṇ. vi. 1, 48; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वी *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pāṇ. vi. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेची *revī*, to conceive, वेचीते *revīte*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vycayati*; Caus. व्याययति *vyāyayati*, he causes to cover.
28. व्री *vṛī*, to choose, व्रिनति *vṛināti*; Caus. व्रुपयति *vṛepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śiyate*; Caus. शतयति *śātayati*, he fells; but not, if it means to move. (Pāṇ. vii. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. हो *śo*, to destroy, स्यति *śyati*; Caus. साययति *sāyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphārayati* and स्फोरयति *sphorayati*, he makes sparkle.
 34. स्फाय् *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फावयति *sphāvayati*, he causes to grow.
 35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smāpayate*, he astonishes; also स्माययति *smāyayati*, he causes a smile by something. (Pāṇ. vi. 1, 57.)
 36. ह्री *hri*, to be ashamed, जिहृति *jihreti*; Caus. ह्रेषयति *hreṣayati*, he makes ashamed. (Pāṇ. vii. 3, 36.)
 37. ह्वे *hve*, to call, ह्वयति *hwayati*; Caus. ह्वाययति *hvāyayati*, he causes to call.
 38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghātayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, forms Pres. Par. and Âtm. कारयति, ते, *kārayati*, -te; Impf. अकारयत्, त, *akārayat*, -ta; Opt. कारयेत्, त, *kārayet*, -ta; Imp. कारयतु, तां, *kārayatu*, -tām; Red. Perf. कारयाञ्चकार, चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. अचीकरत्, त, *achikarat*, -ta; Fut. कारयिष्यति, ते, *kārayishyati*, -te; Cond. अकारयिष्यत्, त, *akārayishyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कारयात् *kāryāt*; कारयिषोष्ट *kārayishishṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोष्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य् *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. अभावयिष्ये *abhāvayishye* or अभाविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भाविताहे *bhāvitāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. अभावयिषि *abhāvayishi* or अभाविषि *abhāvishi*.

2. p. अभावयिषाः *abhāvayishāḥ* or अभाविषाः *abhāvishāḥ*.

3. p. अभावि *abhāvi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् to the root. Thus from भू *bhū*, to be, बुभूष् *búbhūsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि *bubhūshāmi*, बुभूषसि *bubhūshasi*, बुभूषति *bubhūshati*, बुभूषावः *bubhūshāvah*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§ 331, 340), as well as those which take intermediate ई *ī*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from तृ *trī*, to cross, तितरिष् *titarish* or तितरीष् *titarish*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ *i*. Thus बुद् *budh* forms बुबोधिषति *bubodhishati*; दिव् *dir*, दिदेविषति *diderishati*; also कृ *kṛi*, चिकरिषति *chikarishati*; दृ *drī*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभित्सति *bibhītsati* (Pāṇ. I. 2, 10); गुह् *guh*, जुगुषति *jughukshati* (Pāṇ. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rirudishati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुशुप्सति *sushupsati*.

1. Verbs which do not take Guṇa, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rirudishati*; विद् *vid*, to know, विविदिषति *vividishati*; मुष् *mush*, to steal, मुमुषिषति *munushishati*. (Pāṇ. I. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ *i*.

Verbs beginning with consonants, and ending in any single consonant, except य *y* or व *v*, and having इ *i* or उ *u* for their vowel. (Pāṇ. I. 2, 26.)

द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*.

But दिव् *div*, दिदेविषति *didevishati* or, without इ *i*, दुद्यूषति *dudyūshati* (Pāṇ. VII. 2, 49); वृत् *vṛt*, विवर्तिषते *vivartishate* or विवृत्सति *vivrītsati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final च् *ṣi* and च् *ṣ* become ईर् *īr*, and, after labials, ऊर् *ūr*. (Pāṇ. VI. 4, 16.)

जि *ji*, to conquer, जिगीषति *jigīshati*; यु *yu*, to mix, युयूषति *yuyūshati*.

कृ *kṛi*, to do, चिकीर्षति *chikīrshati*; तृ *trī*, to cross, तितरीषति *titīrshati*.

मृ *mṛi*, to die, मुमूषति *mumūshati*; पू *pṛī*, to fill, पुपूषति *pupūshati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, सिस्मयिषते *sismayishate*; पू *pā*, to purify, पिपयिषते *pipayishate*; गृ *grī*, to swallow, जिगरिषति *jigarishati*; दृ *drī*, to respect, दिदरिषते *didarishate*.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 16.)

गम् *gam*, अधिजिगांसते *adhijigāṁsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.

हन् *han*, जिघांसति *jighāṁsati*, he wishes to kill.

5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)

तन् *tan*, तितांसति *titāṁsati* or तितंसति *titaṁsati*; but also तितनिषति *titanishati*. (Pāṇ. vii. 2, 49, vārt.)

6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 42.)

सन् *san*, सिपासति *sishāsati*; but सिसनिषति *sisanishati*.

7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रश् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. i. 2, 8.)

ग्रह् *grah*, जिघृक्षति *jighrikshati*.

स्वप् *svap*, सुषुप्सति *sushupsati*.

प्रश् *prachh*, पिपृच्छति *pipīcchhishati*.

8. The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ. vii. 4, 54), and reject the reduplication.

मी *mī* (मीनति *mīnāti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.

मा *mā* (माति *māti*, to measure, मिमते *mimite*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.

दा *dā* (ददाति *dadāti*, to give, दद्, Dh. P. 25, 9, दद्, Dh. P. 22, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dāti*, to cut, दद्, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, देह, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.

धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.

9. Other desideratives formed without reduplication :

रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.

लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिक्खति *śikshati*.

पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.

पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.

आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.

ज्ञप् *jñap*, to command (ज्ञपयति *jñapayati*), Des. ज्ञीप्सति *jñīpsati*.

वृध् *ridh*, to grow (वृध्नोति *ridhnoti*), Des. ईर्त्सति *īrtsati*.

दंभ् *dambh*, to deceive (दध्नोति *dabhnoti*), Des. धीप्सति *dhipsati* or धिप्सति *dhipsati*.

मुच् *much*, to free (मुञ्चति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.

राध् *rādh*, to finish (राध्यति *rādhayati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. vii. 4, 54, vārt.), otherwise रिरात्सति *rirātsati* (not रिरित्सति *riritsati*).

§ 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

किन् *kit*, चिकित्सते *chikitsate*, he cures.

गुप् *gup*, मुगुप्सते *jugupsate*, he despises.

तिज् *tij*, तितिक्षते *titikshate*, he bears.

मान् *mān*, मीमांसते *mīmāṁsate*, he investigates.

बध् *badh*, बीभत्सते *bibhatsate*, he loathes. दान् *dán*, दीदांसते *didámsate*, he straightens.
 शान् *śán*, शीशांसते *śísámsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. vii. 4, 79).

पच् *pach*, पिपक्षति *pipakshati* ; स्या *sthá*, तिष्ठासति *tishthásati*.

§ 474. अव् *or* and आव् *ár*, standing as Guṇa or Vriiddhi of radical उ *u* or ऊ *ú*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. vii. 4, 80).

पू *pú*, पिपावयिषति *pipárayishati*, (Red. Aor. अपीपवत् *apiparat.*) See § 375.

भू *bhú*, बिभावयिषति *bibhārayishati*, (Red. Aor. अबीभवत् *abibharat.*)

यु *yu*, यिपयिषति *yiṇarishati*, and Caus. Desid. यिपावयिषति *yiṇárayishati*.

जु *ju*, जिजावयिषति *jijārayishati*, (Red. Aor. अनोजवत् *anjjarat.*)

But नु *nu*, नुनावयिषति *nunārayishati*, (Red. Aor. अनूनवत् *anūnarat.*) See § 375†.

§ 475. Roots सु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

सु *sru*, सिस्त्रायिषति *sistrāyishati* or सुस्त्रायिषति *susrāyishati* ; but the simple desiderative सुसृषति *susrishati* only.

स्त्राप्य् *śrápay*, the Caus. of स्वप् *śvap*, forms सुश्त्रायिषति *sushrápayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. vi. 1, 2)

अश् *aś* forms अशिश् + इषति *asiś + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष् *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उच्च् *uchch* forms उचिच्च् + इषति *uchichch + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च् *arch*, अर्चिचिषति *archich-ishati*.

उद् *und*, उंदिदिषति *undid-ishati*.

उब्ज् *ubj*, उब्जिजिषति *ubjij-ishati*.

In ईर्श्ये *śrshy* the last consonant is reduplicated.

ईर्श्ये *śrshy*, ईर्शियिषति *i-śhyiy-ishati* or ईर्शियिषति *śrshyish-ishati*. (Pāṇ. vi. 1, 3, vārt.)

In the verbs beginning with कण्डूयति *kaṇḍūyati* (§ 498) the final य् *y* is reduplicated.

कण्डूय् *kaṇḍūy*, कण्डूयियिषति *kaṇḍūyiy-ishati*.

* Exceptional reduplication occurs in चिकीषति *chikīshati*, besides चिचिषति *chichtshati*, from चि *chi* (Pāṇ. vii. 3, 58) ; in जिगीषति *jigīshati* from हि *hi* (Pāṇ. vii. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *at*, to go, though beginning with a vowel, forms अटाट्यते *atātyate*, he wanders about; अङ् *aś*, to eat, अशाश्यते *aśāśyate*; च् *ri*, to go, चरार्यते *arāryate* and अरति *arati* (Siddh.-Kaum. vol. II. p. 216); ऊर्ण् *irṇu*, to cover, ऊर्णोनूयते *irṇonūyate* (Pāṇ. III. 1. 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhū*, बोभूयते *bobhūyate*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhū*, बोभवीति *bóbhaviti* or बोभोति *bóbhoti*.

The Âtmanepada would be बोभूते *bobhūte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhūyitā*, but सोसूचिता *sosūchitā*. (Pāṇ. vi. 4. 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचीयते *chechīyate*; श्रु *śru*, to hear, श्रोश्रूयते *śrośrūyate*. आ *á* is changed to ई *i*: धा *dhā*, to place, देधीयते *dēdhīyate*. र् *r* becomes ईर् *īr*, or, after labials, ऊर् *ūr*: तृ *trī*, to cross, तेतीयते *tetīyate*; पू *prī*, to fill, पोपूयते *popūyate*. Final च् *ri*, however, when following a simple consonant, is changed to र *ri*, not to रि *ri*: कृ *kṛi*, to do, चेक्रीयते *chekrīyate*. When following a double consonant it is changed to चर् *ar*: स्मृ *smṛi*, to

remember, *सास्मर्येते sdsmaryate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयिता *bobhū-y-itā*; from बेभिद्य *bebhidya*, बेभिदिता *bebhiditā*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च्च *ri* have peculiar forms of their own (§ 489, 490), and verbs in च्च *ri* start from a base in अर् *ar*, and therefore have आ *ā* in the reduplicative syllable. तृ *tri*, तर् *tar*, तातर्मि *tātarmi*; 3rd pers. plur. तातिरति *tdtirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध *bobudh*, बोबोधि *bobodhmi*; but बोबुधः *bobudhmaḥ*. From बोभू *bobhū*, बोभोमि *bobhomi*, बोभवानि *bobhavāni*; but बोभूमः *bobhūmah*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *ī* may be optionally inserted :

'बोबोधि *bobodhmi* or बोबुधीमि *bobudhīmi*; बोभोमि *bolhomi* or बोभवीमि *bobhavīmi*.

And remark further, that before this intermediate ई *ī*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence बोबुधीमि *bobudhīmi*, बोबुधानि *bobudhāni*, अबोबुधं *abobudham*. From विद् *vid*,

PRESENT.	IMPERFECT.	IMPERATIVE.
वेवेमि or वेविदीमि <i>vevedmi or revidimi</i>	अवेविदं <i>avevidam</i>	वेविदानि <i>vevidāni</i>
वेवेमि or वेविदीमि <i>veveti or revidishi</i>	अवेवेत् or अवेविदीः <i>avevet or avevidih</i>	वेविद्धि <i>veviddhi</i>
वेवेमि or वेविदीमि <i>veveti or reviditi</i>	अवेवेत् or अवेविदीत् <i>avevet or avevidit</i>	वेवेतु or वेविदीतु <i>vevetu or reviditu</i>
वेविद्धः <i>vevidraḥ</i> , &c.	अवेविद्ध <i>avevidra</i>	वेविदाव <i>vevidāva</i>

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and अ *a* to आ *ā* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chiya*, चेचीयते *chechīyate*; चेचेति *checheti*.

क्रुश *kruś*, to abuse, क्रुश्य *kruśya*, चोक्रुश्यते *chokruśyate*; चोक्रोष्टि *chokroshṭi*.

त्रौक् *trauk*, to approach, त्रौक्य *traukya*, तोत्रौक्यते *totraukyate*; तोत्रौक्यति *totraukti*.

रेक् *rek*, to suspect, रेक्य *rekya*, रेरेक्यते *rerekhyate*; रेरेक्ते *rerekti*.

कृ *kṛi*, to do, क्रिय *kriya*, चेक्रियते *chekriyate* (Pāṇ. VII. 4, 27); चर्कति *charkarti*.

कृ *kṛi*, to scatter, कीर्य *kīrya*, चेकीर्यते *chekīryate*; चाकति *chākarti*. (§ 482.)

पृ *prī*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*; पापति *pāpati*.

स्मृ *smṛi*, to remember, स्मर्य *smarya*, मास्मर्यते *sāsmaryate*; सस्मर्ति *sarsmarti**.

दा *dā*, to give, दीय *dīya*, देदीयते *dediyate*; दादाति *dādāti*.

ह्रे *hre*, to call, हूय *hūya*, जोहूयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वञ्च् *vañch*, संस् *srañs*, ध्वस् *dhravñs*, भ्रस् *bhravñs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कन्द *skand*, place नी *nī* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वञ्च् *vañch*, to go round, वनीवच्यते *va nī rachyate*; वनीवञ्चोति *vanivañ hti*.

संस् *srañs*, to tear, सनीस्रस्यते *sa nī srasyate*; सनोस्रसीति *sanisrañsīti*.

ध्वस् *dhravñs*, to fall, दनीध्वस्यते *da nī dhrasyate*; दनीध्वंसोति *danidhravñsīti*.

भ्रस् *bhravñs*, to fall, बनीभ्रस्यते *ba nī bhrasyate*; बनीभ्रंसोति *banibhravñsīti*.

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*; चनीकसीति *chanikasīti*.

पत् *pat*, to fly, पनीपत्यते *pa nī patyate*; पनीपतोति *panipatīti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*; पनीपदीति *panipadīti*.

स्कन्द *skand*, to step, चनीस्कद्यते *cha nī skadyate*; चन्स्कीति *chaniskandīti*.

§ 486. Roots ending in a nasal, preceded by स *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

भ्रम् *bhram*, to roam, बंभ्रम्यते *bambhramyate*; बंभ्रमीति *bambhramīti*.

हन् *han*, to kill, जंघन्यते *jaṅghanyate*; जंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जभ् *juh*, to yawn, दह् *dah*, to burn, दंश् *dañs*, to bite, भञ्ज् *bhañj*, to break, पश् *paś*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *dañs*, दंदश्यते *dañdaśyate*; दंदशीति *dañdaśīti*.

§ 488. The roots चर्च् *char* and फल् *phal* form their intensives as,

चंचूर्यते *chañchūryate* and चंचुरीति *chañchurīti* or चंचूर्ति *chañchūrti*.

पंफुल्यते *pamphulyate* and पंफुलोति *pamphulīti* or पंफुल्लि *pamphulli*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate चृ *ri* insert री *rī* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *rit*, वरीवृत्त्यते *va rī vṛityate*; वरीवृत्तीति *va rī vṛitīti*.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वरिवृतीति *va r vṛitīti*.

वरिवर्ति *varivarti*.

वरिवृत्तीति *va rī vṛitīti*.

वरिवर्ति *varivarti*.

वरीवृत्तीति *va rī vṛitīti*.

वरीवर्ति *varīva-ti*.

* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhaviya-dhātuvṛtti. Other grammarians give सास्मर्ति *sāsmarti*.

§ 490. The same applies to roots ending in चृ ri, if used in the Parasmaipada. (Pāṇ. vii. 4, 92.)

कृ kṛi; चर्करीति cha r karīti.

चर्कति charkarti.

चरिकरीति cha ri karīti.

चरिकति charikarti.

चरीकरीति cha rī karīti.

चरीकति charīkarti.

§ 491. A few frequentative bases are peculiar in the formation of their base *.

स्वप् svap, to sleep, सोषुष्यते soshupyate; but सास्वप्ति sāsvapti. (Pāṇ. vi. 1, 19.)

स्यम् suam, to sound, सेसिम्यते sesimyate; but संस्यन्ति saṁsyanṭi.

ये eye, to cover, वेयीयते veyiyate; but वाव्याति vāvryāti; or (§ 483) वाव्येति vāvryeti.

वञ्ज vāñj, to desire, वावञ्ज्यते vāvāñjyate; वावञ्जि vāvāñjati. (Pāṇ. vi. 1, 20.)

चाय् chāy, to regard, चेकीयते chekiyate; चेकेति cheketi. (Pāṇ. vi. 1, 21.)

प्याय pyāy, to grow, पेपीयते pepīyate; पाप्याति pāpyāti. (Pāṇ. vi. 1, 29.)

प्थि śni, to swell, शोशुष्यते śośūyate or शेष्थीयते śeśvīyate; शेष्थेति śeśveti. (Pāṇ. vi. 1, 30.)

हन् han, to kill, जेघ्नीयते jekhniyate; जंघन्ति jaṅghanti. (Pāṇ. vii. 4, 30, vārt.)

घ्रा ghrā, to smell, जेघ्नीयते jekhniyate; जाघ्नाति jāghrāti. (Pāṇ. vii. 4, 31.)

ध्मा dhmā, to blow, देध्मीयते dedhmīyate; दाध्माति dādhmāti. (Pāṇ. vii. 4, 31.)

गृ grī, to swallow, जेगिल्यते jегilyate; जागति jāgati. (Pāṇ. viii. 2, 20.)

शि śi, to lie down, शाशय्यते śāśuyate; शशेति śeśeti. (Pāṇ. vii. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति bhāvayati, the causal of भू bhū, he causes to be, a new desiderative is derived, बिभावयिषति bibhāvayishati, he wishes to cause existence. So from the intensive बोभूयते bobhūyate, he exists really, is formed बोभूयिषति bobhūyishati, he wishes to exist really; then a new causative may be formed, बोभूयिषयति bobhūyishayati, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति bobhūyishayishati, he wishes to excite the desire of real existence.

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् yañ, the sign of the Intensive Ātmanepada, has to be suppressed by लुक् luk. By this suppression the changes produced in the verbal base by यङ् yañ would cease (Pāṇ. i. 1, 63), except certain changes which are considered as Anaṅakārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Ātm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, vii. 4, 82-92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudī forms सोषोप्ति soshopti, because Pāṇ. vi. 1, 19, prescribes सोषुष्यते soshupyate; other authorities form only सास्वप्ति sāsvapti or सास्वपोति sāsvapti. Colebrooke allows चेकेति cheketi (p. 332), because Pāṇ. vi. 1, 21, prescribes चेकीयते chekiyate, and the commentary argues in favour of चेकेति cheketi. But Colebrooke (p. 321) declines to form सेसिन्ते sesinte, because it is in the Ātm. only that Pāṇ. vi. 1, 19, allows सेसिम्यते sesimyate. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवाचकार bobhāvāchakāra, others बोभूष bobhūṣa, others बोभाष bobhāṣa.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from *श्येन śyena*, hawk, we have *श्येनायते śyenāyāte*, he behaves like a hawk; from *पुत्र putra*, son, *पुत्रीयति putriyāti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from *कृष्ण kṛṣṇā*, *कृष्णति kṛṣṇāti*, he behaves like Kṛṣṇa; from *पितृ pitṛi*, father, *पितरति pitārati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य yá, Parasmaipada.

§ 494. By adding *य yá* to the base of a noun, denominatives are formed expressing a wish. From *गो go*, cow, *गच्छति gacchati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same *य ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from *पुत्र putra*, son, *पुत्रीयति शिष्यं putriyati śiṣyam*, he treats the pupil like a son. By a similar process *प्रासादीयति prāsādiyati*, from *प्रासाद prāsāda*, palace, means to behave as if one were in a palace; *प्रासादीयति कुट्यां भिक्षुः prāsādiyati kuṭyān bhikṣuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this *य ya*,

1. Final *अ a* and *आ á* are changed to *ई i*; *सुता suta*, daughter, *सुतीयति sutiyati*, he wishes for a daughter†.
2. *इ i* and *उ u* are lengthened; *पति pati*, master, *पतीयति patiyati*, he treats like a master; *कवि kari*, poet, *कवीयति kariyati*, he wishes to be a poet.

* They are called in Sanskrit *लिङ्ग lidhu*, from *लिंग liṅga*, it is said, a crude sound, and *धु dhu*, for *धातु dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between *अशनीयति aśaniyati*, he wishes to eat at the proper time, and *अशनायति aśanāyati*, he is ravenously hungry; between *उदकीयति udakiyati*, he wishes for water, and *उदक्यति udakyati*, he starves and craves for water; between *धनायति dhanāyati*, he is greedy for wealth, and *धनीयति dhanīyati*, he asks for some money. (Pāṇ. vii. 4. 34.)

3. **सृ** *ri* becomes **रो** *r*, **ओ** *o* becomes **अव्** *av*, **औ** *au* becomes **आव्** *ār*; **पितृ** *pitrī*, father, **पितृयीति** *pitriyati*, he treats like a father; **नौ** *nau*, ship, **नाव्यति** *nāryati*, he wishes for a ship.
4. Final **न्** *n* is dropt, and other final consonants remain unchanged; **राजन्** *rājan*, king, **राजीयति** *rājīyati*, he treats a man like a king; **पयस्** *payas*, milk, **पयस्यति** *payasyati*, he wishes for milk; **वाक्** *vāch*, speech, **वाच्यति** *vāchyati* (Pāṇ. I. 4, 15); **नमस्** *namas*, worship, **नमस्यति** *namasyati*, he worships (Pāṇ. III. 1, 19).

Denominatives in य या, Ātmanepada.

§ 497. A second class of denominatives, formed by adding **य या**, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final **अ** *a* is lengthened; **इयेन** *śyena*, hawk, **इयेनायते** *śyendāyate*, he behaves like a hawk; **शब्द** *śabda*, sound, **शब्दायते** *śabdāyate*, he makes a sound, he sounds; **भृश** *bhṛīṣa*, much, **भृशायेते** *bhṛīṣāyate*, he becomes much; **कश्** *kashṭa*, mischief, **कश्यायते** *kashṭāyate*, he plots; **रोमंश्** *romantha*, ruminating, **रोमंशायते** *romanthāyate*, he ruminates. The final **ई** *i* of feminine bases is generally dropt, and the masculine base taken instead; **कुमारी** *kumārī*, girl, **कुमारायते** *kumārāyate*, he behaves like a girl. (Pāṇ. VI. 3, 36-41.)
- 2 and 3. Final **इ** *i* and **उ** *u*, **सृ** *ri*, **ओ** *o*, **औ** *au* are treated as in § 496; **शुचि** *śuchi*, pure, **शुचीयते** *śuchīyate*, he becomes pure.
4. Final **न्** *n* is dropt, and the preceding vowel is lengthened; **राजन्** *rājan*, king, **राजायते** *rājāyate*, he behaves like a king; **उष्मन्** *ushman*, heat, **उष्मायते** *ushmāyate*, it sends out heat.

Some nominal bases in **स्** *s* and **त्** *t* may, others must (Pāṇ. III. 1, 11) be treated like nominal bases in **अ** *a*. Hence from **विद्वस्** *vidvas*, wise, **विद्वस्यते** *vidvasyate* or **विद्वायते** *vidvāyate*, he behaves like a wise man; from **पयस्** *payas*, milk, **पयस्यते** *payasyate* or **पयायते** *payāyate*, it becomes milk; from **अप्सरस्** *apsaras*, **अप्सरायते** *apsarāyate*, she behaves like an Apsaras; from **बृहत्** *bṛihat*, great, **बृहायते** *bṛihāyate*, he becomes great. (Pāṇ. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇdvādi's, i. e. beginning with Kaṇḍū. They take **य या**, both in Parasmaipada and Ātmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in **य या** (§ 501). Nouns ending in **अ** *a* drop it before **य या**. Thus from **अगद** *agada*, free from

* Those that may take both Parasmaipada and Ātmanepada are said to be formed by **क्य** *kyash*, the rest by **क्या** *kyañ*. Thus from **लोहित** *lohita*, red, **लोहितायति** or **लोते** *lohitāyati* or *-te*, he becomes red. (Pāṇ. III. 1, 13.)

illness, अगच्छति *agadyati*, he is free from illness; from सुख *sukha*, pleasure, सुख्यति *sukhyati*, he gives pleasure; from कंडू *kaṇḍū*, scratching, कंडूयति or कंठे *kaṇḍūyati* or -te, 'e scratches.

Denominatives in स्य sya.

§ 499. Certain denominative verbs, which express a wish, take स्य *sya* instead of य *ya*. Thus from क्षीर *kshīra*, milk, क्षीरस्यति *kshīrasyati*, the child longs for milk; from लवण *lavāṇa*, salt, लवणस्यति *lavāṇasyati*, he desires salt. Likewise अश्वस्यति *asvasyati*, the mare longs for the horse; वृषस्यति *vrishasyati*, the cow longs for the bull (Pāṇ. vii. 1, 52). Some authorities admit स्य *sya* and अस्य *asya*, in the sense of extreme desire, after all nominal bases. Thus from मधु *madhu*, honey, मधुस्यति *madhusyati* or मध्वस्यति *madvhasyati*, he longs for honey.

Denominatives in काम्य kāmya.

§ 500. It is usual to form desiderative verbs by compounding a nominal base with काम्य *kāmya*, a denominative from काम *kāma*, love. Thus पुत्रकाम्यति *putrakāmyati*, he has the wish for a son; Fut. पुत्रकाम्यता *putrakāmyitā*. Here the य *y*, it is said, is not liable to be dropt. (Siddh.-Kaun. vol. II. p. 222.)

§ 501. The denominatives in य *ya* are conjugated like verbs of the Bhū class in the Parasmaipada and Âtmanepada. Pres. पुत्रीयामि *putrīyāmi*, Impf. अपुत्रीयं *aputrīyam*, Imp. पुत्रीयाणि *putrīyāṇi*, Opt. पुत्रीयेयं *putrīyeyam*. Pres. श्येनाये *śyenāye*, Impf. अश्येनाये *aśyenāye*, Imp. श्येनायै *śyenāyai*, Opt. श्येनायेय *śyenāyeya*. In the general tenses the base is पुत्रीय *putrīy* or श्येनाय *śyenāy*; but when the denominative य *y* is preceded by a consonant, य *y* may or may not be dropt in the general tenses (Pāṇ. vi. 4, 50). Hence, Per. Perf. पुत्रीयामास *putrīyāṁśa* (§ 325, 3), Aor. अपुत्रीयिष्यं *aputrīyisham*, Fut. पुत्रीयिष्यामि *putrīyishyāmi*, Per. Fut. पुत्रीयिता *putrīyitā*, Ben. पुत्रीयासं *putrīyāsam*.

From श्येनायते *śyenāyate*, Per. Perf. श्येनायामास *śyenāyāṁśa*, Aor. अश्येनायिषि *aśyenāyishi*, Fut. श्येनायिष्ये *śyenāyishye*, &c.

From समिध *samidh*, fuel, समिध्यति *samidhyati*, he wishes for fuel; Per. Fut. समिधिता *samidhyitā* or समिधिता *samidhitā*, &c. (Pāṇ. vi. 4, 50).

Denominatives in अय aya.

§ 502. Some denominative verbs are formed by adding अय *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain अय *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from पाश *pāśa*, fetter, विपाशयति *vipāśayati*, he unties; from वर्मेन् *varman*, armour, संवर्मेयति *samvarmayati*, he arms, (the final न *n* being dropt); from मुण्ड *munda*, shaven, मुण्डयति *mundaṇyati*, he shaves; from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always Âtmanepada. Thus from पुच्छ *pucchha*, tail, उत्पुच्छयते *utpucchhayate*, he lifts up the tail (Pân. III. 1, 20).

If अय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *rat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyenī* (§ 247), white, श्येतयति *śyetayati*, he makes her white (Pân. VI. 3, 36).

Certain adjectives which change their base before इष्ठ *ishṭha* of the superlative, do the same before अय *aya*. मृदु *mṛidu*, soft, मृदयति *mṛadayati*, he softens; दूर *dūra*, far, दृढयति *darayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayati*, he speaks truly; from अर्थे *artha*, sense, अर्थोपयति *arthōpayati*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhū class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take गुण, where possible, as in the Bhū class.

Thus from कृष्ण *kṛṣṇa*, कृष्णति *kṛṣṇati*, he behaves like Kṛṣṇa; from माला *mālā*, garland, मालाति *mālāti*, it is like a garland, Impf. अमालात् *amālāt*, Aor. अमालासीत् *amālāśīt*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *rayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarati*, he is like a father; from राजन् *rājan*, king, राजानति *rājānati*, he is like a king (Pân. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pân. I. 4, 58-61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *d*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parā*, back, away. परि *pari*, around. प्रा *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sam*, together. सु *su*, well. They all have the *udatta* on the first syllable except अभि *abhi*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pân. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

अचछ *achchha*; e.g. अचछगत्य *achchhagatya*, having approached (§ 445); अचछोद्य *achchhodya*, having addressed. अदः *adah*; e.g. अदःकृत्य *adahkṛitya*, having done it thus. अन्तरं *antar*; e.g. अन्तरित्य *antaritya*, having passed between. अलं *alam*; e.g. अलंकृत्य *clauṅkṛitya*, having ornamented. अस्तं *astam*; e.g. अस्तंगत्य *astaṅgatya*, having gone to rest, having set. आविः *āvih*; e.g. आविर्भूय *āvīrbhūya*, having appeared. तिरः *tiraḥ*; e.g. तिरोभूय *tīrobhūya*, having disappeared. पुरः *purah*; e.g. पुरस्कृत्य *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *prāduḥ*; e.g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e.g. असत्कृत्य *asatkṛitya*, having disregarded. साक्षात् *sākshāt*; e.g. साक्षात्कृत्य *sākshātkṛitya*, having made known. Words like शुक्ली *śuklī*, in शुक्लीकृत्य *śuklikṛitya*, having made white. (Here the final अ *a* of शुक्ल *śukla* is changed to ई *i*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened; च *ṛi* is changed to री *ri*; final अन् *an* and अस् *as* are changed to ई *ī*; e.g. राजीकृत्य *rājikṛitya*, having made king.) Words like ऊरी *ūrī*, in ऊरीकृत्य *ūrīkṛitya*, having assented. Words like खात् *khāt*, imitative of sound: e.g. खात्कृत्य *khātkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmanapravachanīya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविन्दमति नेश्वरः *govindam eti neśvarah*, Īśvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati halāhalam*, venom was for Hara; विष्णुमन्वर्च्यते *vishṇumanvarchyate*, he is worshipped after Vishṇu; अनु हरिं सुराः *anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *ā*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; आ मृत्योः *ā mṛityoḥ*, until death; अप त्रिगर्तेभ्यो बृहो देवः *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के काशपाणम् *upa nishke kārshāpaṇam*, a Kārshāpaṇa is more than a Nishka; अधि पञ्चालेषु ब्रह्मदत्तः *adhi pañchāleṣu brahmadattaḥ*, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly; शीघ्रं *śighram*, quickly; ध्रुवं *dhrvum*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathāśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अन्तरं *antar*, within, with loc. and gen.; between, with acc. अन्तरा *antara*, between, with acc. अन्तरेण *antarena*, between, with acc.; without, with acc. आरात् *ārāt*, far off, with abl. वहिः *rahiḥ*, outside, with abl. समया *samayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaih*, high, or loud. नीचैः *nīchaih*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avaḥ*, below, with gen. तिरः *tiraḥ*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samakṣham*, साक्षात् *sākṣhāt*, in the presence. सकाशात् *sakāśāt*, from. पुरः *purah*, before, with gen. अमा *amā*, सखा *sachā*, साकं *sākam*, समा *samā*, सार्धं *sārdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl., and gen. अथक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातरं *prātar*, early. सायं *sayam*, at eve. दिवा *dirā*, by day. अह्नाय *ahnāya*, by day. दोषा *doshā*, by night. नक्तं *naktam*, by night. उषा *ushā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वेद्युः *pūrvedyuh*, yesterday. श्वः *śvah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योक् *gyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirāya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनात् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyah*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhūyah*, वारं *vāram*, again. सक्तं *sakrit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. ऊर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *sadd*, संततं *santatam*, अनिशं *anīṣam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *manāk*, ईषत् *īshat*, a little. तूष्णीं *tūṣhṇīm*, quietly. वृषा *vṛithā*, मुधा *mudhā*, in vain. सानि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṁśu*, in a whisper. मिथः *mithah*, together. प्रायः *prāyah*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोषं *josham*, gladly. अवश्यं *avashyam*, certainly.

किल *kila*, indeed. कलु *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. च्छे *rite*, without, with acc. or abl. नाना *nānā*, variously. सुशु *sushthu*, well. दुशु *dushthu*, badly. दिष्ट्या *dishtyā*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुयित् *kurit*, really? कच्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिरिव *harir iva*, like Hari. 'वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

Conjunctions and other Particles.

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किञ्च *kincha*, and. मा *mā* or मा स्म *mā sma*, not, prohibitively. वा *vā*, or. वा *vā*—वा *vā*, either—or. अथवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yāvat*—तावत् *tāvat*, as much—as. यथा *yathā*—तथा *tathā*, as—so. येन *yenā*—तेन *tena*, यद् *yad*—तद् *tad*, and other correlatives, because—therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some: as कच्चित् *kaśchit*, some one; कथंचन *kathāñchana*, anyhow. हि *hi*, for, because. उत *uta*, उताहो *utāho*, or. नाम *nāma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? स्तित् *stīti*, किंस्तित् *kiṁstīti*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dāsah*, a servant of god; राजपुरुषः *rājapurushah*, a king's man; प्रत्यगमुखः *pratyagmukhah*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. vi. 3, 34); कठीभार्यः *kathībhāryah*, having a Kathi for one's wife (Pāṇ. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabhāryah*, having a beautiful wife (Pāṇ. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpurushah*, his man, नीलोत्पलं *nilotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमो *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुरीहिः *bahurīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Drigu*, *Ivandeḥ*, *Bahurīhi*, and *Avyayībhūta*.

I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushah*, his man, or राजपुरुषः *rāja-purushah*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Drigu* (I c). The *Karmadhāraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e. g. नीलोत्पलं *nilotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Drigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogah*, heart-disease, or हृदयदोगः *hṛidayarogah*. (Pāṇ. vi. 3, 51-60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇah*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कद्गुहः *kadushṭrah*, a bad camel. The same takes place before रथ *ratha*, पद *pada*, and त्रिपा *tripa*: कद्गुहः *kadrathah*, a bad carriage; कद्गुहं *kadratham*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्षः *aksha*: कापथः *kāpathah*, and optionally before पुरुष *purusha*. (Pāṇ. vi. 3, 101-107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmaçhârâya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

II. The next class, called *Branda*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुशपलाशाः *śasa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śasa-kuśa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.

III. The next class, called *Bahurrihi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrihiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवद्भार्यः *rūpavadbhāryaḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called *Aryayibhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut. : अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri grihakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I. *Determinative Compounds.*

§ 513. This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative :

कृष्णश्रितः *krishṇa-śritah*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं श्रितः *krishṇam śritah*. दुःखातीतः *duḥkha-atītah*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītah*. वर्षभोगः *varsha-bhogyah*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptah*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam*

práptah: it is more usual, however, to say *प्राप्तग्रामः* *práptagrāmah* (Pāṇ. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as *अतिगिरिः* *atigiri*, past the hill, used as an adverb, or as an adjective, *अतिगिरिः* *atigirih*, ultramontane; *अभिमुखं* *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

धान्यार्थः *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*). *शङ्कुलाखण्डः* *śaṅkulā-khaṇḍah*, m. a piece (*khaṇḍah*) (cut) by nippers (*śaṅku-lābhik*). *दातृच्छिवः* *dātra-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātrena*). *हरित्रातः* *hari-trātah*, m. f. n. protected (*trātah*) by Hari. *देवदत्तः* *deva-dattah*, given (*dattah*) by the gods (*devaih*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*). *पितृसमः* *pitri-samah*, m. f. n. like the father, i. e. *pitrá samah*. *नखनिभिः* *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaih*). *विश्वोपास्यः* *viśva-upāsyah*, m. f. n. to be worshipped by all. *स्वयंकृतः* *svayam-kṛtah*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

यूपदारु *yúpa-ddru*, n. wood (*ddru*) for a sacrificial stake (*yúpāya*). *गोहितः* *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyah*). *द्विजार्थः* *dvija-arthah*, m. f. n. object (*artha*), i. e. intended for Brāhmins. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. *द्विजार्थो यवागृः* *dvijārthā yavágṛh*, fem. gruel for Brāhmins.

4. Compounds in which the first noun would be in the Ablative :

चोरभयं *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhyah*). *स्वर्गपतितः* *svarga-patitah*, m. f. n. fallen from heaven. *अपग्रामः* *apa-grāmah*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive :

तत्पुरुषः *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man*. *राजपुरुषः* *rāja-purushah*, m. the king's man, instead of *rājñah*, of the king, *purushah*, the man. *राजसखः* *rāja-sakhah*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhaḥ*. *कुम्भकारः* *kumbha-kārah*, a maker (*kārah*) of pots (*kumbhānām*). *गोशतं* *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative :

अक्षशौः *aksha-śauṇḍah*, m. f. n. devoted to dice. *उरोजः* *uro-jah*, m. f. n. produced on the breast.

* Most words ending in *tri* or *ka* are not allowed to form compounds of this kind. Hence *कटस्य कर्ता* *kaṭasya kartā*, maker of a mat, not *कटकर्ता* *kaṭakartā*; *पुरां भेत्ता* *purāṃ bhettā*, breaker of towns. There are, however, many exceptions, such as *देवपूजकः* *deva-pūjakah*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

सहसाकृतः *sahasā-kṛtaḥ*, done suddenly (Pāṇ. vi. 3, 3). **आत्मनापहः** *ātmanā-shashṭhaḥ*, the sixth with oneself (Pāṇ. vi. 3, 6). **परस्मैपदं** *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. vi. 3, 7, 8). **कृच्छ्राद्भ्यम्** *kṛichchhṛdī-labdhām*, obtained with difficulty. **स्वसुपुत्रः** *svasuh-putraḥ*, sister's son (Pāṇ. vi. 3, 23). **दिवस्म्यतिः** *divas-patiḥ*, lord of heaven. **वाचस्म्यतिः** *vāchas-patiḥ*, lord of speech. **देवानांप्रियः** *devānām-priyaḥ*, beloved of the gods, a goat, an ignorant person. **गेहेपंडितः** *gehe-paṇḍitaḥ*, learned at home, i. e. where no one can contradict him. **क्षेचरः** *khecharaḥ*, moving in the air. **सरसिजः** *sarasi-jāḥ*, born in a pond, water-lily. **हृदिस्पृग्** *hṛdi-sprīḥ*, touching the heart. **युधिष्ठिरः** *yudhiṣṭhiraḥ*, firm in battle, a proper name (Pāṇ. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. **पूर्वकायः** *pūrvā-kāyaḥ*, the fore-part of the body, i. e. the fore-body; **पूर्वरात्रः** *pūrvā-rātraḥ*, the first part of the night, i. e. the fore-night; **राजदंतः** *rājadantaḥ*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth (Pāṇ. ii. 2, 1). They would better be looked upon as Karmadhārayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to **आ** *ā*. Hence **जलमुच** *jalamuch*, water-dropping, i. e. a cloud; **सोमपा** *soma-pā*, Soma-drinking, nom. sing. **सोमपाः** *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final **त्** *t*: **विजृजित्** *viśrajit*, all-conquering, from **जि** *ji*, to conquer. Other suffixes used for the same purpose are **अ** *a*, **इन्** *in*, &c.

1 b. Appositional Determinative Compounds.

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

नीलोत्पलं *nila-utpalam*, neut. the blue lotus. **परमात्मा** *parama-ātmā*, masc. the supreme spirit. **शाकपार्थिवः** *śāka-pārthiraḥ*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. **सर्वरात्रः** *sarva-rātraḥ*, masc. the whole night, from *sarva*, whole, and *rātriḥ*, night. *Rātriḥ*, fem., is changed to *rātra*; cf. **पूर्वरात्रः** *pūrvā-rātraḥ*, masc. the fore-night; **मध्यरात्रः** *madhya-rātraḥ*, masc. midnight; **पुण्यरात्रः** *puṇya-rātraḥ*, masc. a holy night. **द्विरात्रं** *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). **महाराजः** *mahā-rājāḥ*, masc. a great king. In these compounds **महत्** *mahat*, great, always becomes **महा** *mahā* (Pāṇ. vi. 3, 46), and **राजन्** *rājan*, king, **राजः** *rājāḥ*; as **परमराजः** *parama-rājāḥ*, a supreme king; but **सुराजा** *su-rājā*, a good king, **किंराजा** *kiṁrājā*, a bad king (Pāṇ. v. 4, 69, 70). **प्रियसखः** *priya-sakhaḥ*, masc. a dear friend. **सखि** *sakhi* is changed to **सखः** *sakhaḥ*. **परमाहः** *parama-ahaḥ*, masc. the highest day. In these compounds **अहन्** *ahan*, day, becomes

अह *aha*; cf. उत्तमाहः *uttamāhaḥ*, the last day. Sometimes अह्ना *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *pūrvāhṇaḥ*, the fore-noon. कुरुरूपः *ku-purushaḥ*, masc. a bad man, or कापुरूपः *kāpurushaḥ*. प्राचायः *pra-āchāryaḥ*, masc. a hereditary teacher, i. e. one who has been a teacher (*āchārya*) before or formerly (*pra*). सद्ब्राह्मणः *a-brāhmaṇaḥ*, masc. a non-Brāhman, i. e. not a Brāhman. अनश्वः *an-aśvaḥ*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-śyāmaḥ*, m. f. n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईशतिपिंगलः *īśat-piṅgalaḥ*, m. f. n. a little brown, from *īśat*, a little, and *piṅgala*, brown. सामिकृतः *sāmi-kṛitaḥ*, m. f. n. half-done, from *sāmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurah*, a white Brāhman; राजापमः *rājāpamaḥ*, the lowest king; भरतश्रेष्ठः *bharata-śreṣṭhaḥ*, the best Bharata; पुरुषव्याघ्रः *purusha-vyāghraḥ*, a tiger-like man, a great man; गोवृन्दारकः *govṛindārakaḥ*, a prime cow.

I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final *sa* is changed to ई *i*, fem., or in some cases to सं *am*, neut. Final सन् *an* and सा *ā* are changed to ई *i* or सं *am*.

पञ्चगव्यं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pân. II. 1, 23), and नौ *nau* to नाव *nāva*. पञ्चगुः *pañcha-guḥ*, as an adjective, worth five cows (Pân. V. 4, 92). द्विनौ *dvinauḥ*, bought for two ships. द्व्यङ्गुलं *dry-aṅgulaṁ*, neut. what has the measure of two fingers, from *dri*, two, and *aṅgulih*, finger; final *i* being changed to *a*. द्व्यहः *dry-ahaḥ*, masc. a space of two days; *ahan* changed to *ahaḥ* (Pân. II. 1, 23). पञ्चकपालः *pañcha-kapālaḥ*, m. f. n. an offering (*puroḍāśaḥ*) made in a dish with five compartments, from *pañchan*, five, and *kapālam*, neut. (Pân. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-loki*, fem. the three worlds: here the *Dvigu* compound takes the fem. termination to express an aggregate (Pân. IV. 1, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the *Dvigu* compound takes the neuter termination. दशकुमारी *daśa-kumārī*, fem. an assemblage of ten youths. चतुर्गुणं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. **चृच्** *chich*, verse, **पुर** *pur*, town, **अप्** *ap*, water, **धुर** *dhur*, charge, **यथिन्** *pathin*, path, add final **अ** *a* (Pāṇ. v. 4, 74); **अर्धचः** *ardharchah*, a half verse. This is optional with **यथिन्** *pathin* after the negative **अ** *a*; **अथयः** *atham* or **अथयाः** *apathāḥ*.
2. **राजन्** *rājan*, king, **अहन्** *ahan*, day, **सखि** *sakhi*, friend, I become **राज** *rāja*, **अह** *aha*, **सख** *sakha*; **महाराजः** *mahārājah*. (Pāṇ. v. 4, 91.)
3. **उरस्** *uras*, if it means chief, becomes **उरस** *urasa*, **अश्वोरसं** *as orasam*, an excellent horse (Pāṇ. v. 4, 93). Likewise after **प्रति** *prati*, if the locative is expressed; **प्रत्युरसं** *pratyurasam*, on the chest (Pāṇ. v. 4, 82.)
4. **अक्षि** *akshi*, eye, becomes **अक्ष** *aksha*, if it ceases to mean eye. **गवाक्षः** *gavākshah*, a window; but **ब्राह्मणाक्षि** *brāhmaṇākshi*, the eye of a Brahman. (Pāṇ. v. 4, 76.)
5. **अनस्** *anas*, cart, **अश्मन्** *aśman*, stone, **अयस्** *ayas*, iron, **सरस्** *saras*, lake, take final **अ** *a* if the compound expresses a kind or forms a name. **कालायसं** *kālagasam*, black-iron; but **सदयः** *sadayah*, a piece of good iron. (Pāṇ. v. 4, 94.)
6. **ब्रह्मन्** *brahman* becomes **ब्रह्म** *brahma*, if preceded by the name of a country; **सुराष्ट्रब्रह्मः** *surāṣṭrabrahmah*, a Brāhman of Surāṣṭra (Pāṇ. v. 4, 104). After **कु** *ku* and **महा** *mahā* that substitution is optional (Pāṇ. v. 4, 105.)
7. **तक्षन्** *takshan* takes final **अ** *a* after **ग्राम** *grāma* and **कांट** *kanta*; **ग्रामतक्षः** *grāmatakshah*, village carpenter. (Pāṇ. v. 4, 95.)
8. **श्वन्** *scan*, dog, takes final **अ** *a* after **अति** *ati*, and after certain words, not the names of animals, with which it is compared; **आकर्षश्वः** *ākarsheśah*, a dog of a die, a bad throw &c. (Pāṇ. v. 4, 97.)
9. **अध्वन्** *adhvan* becomes **अध्व** *adhva* after prepositions; **प्राध्वः** *prādhvah*. (Pāṇ. v. 4, 85.)
10. **सामन्** *sāman*, hymn, and **लोमन्** *loman*, hair, become **साम** *sāma* and **लोम** *loma* after **प्रति** *prati*, **अनु** *anu*, and **अय** *aya*; **अनुलोमः** *anulomah*, regular; **अनुलोमं** *anulomam*, adv. with the hair or grain, i. e. regularly. (Pāṇ. v. 4, 75.)
11. **तमस्** *tamas* becomes **तमस** *tamasa* after **अय** *aya*, **सं** *saṁ* and **अंध** *andha*; **अंधतमसं** *andhatamasam*, blind darkness. (Pāṇ. v. 4, 79.)
12. **रहस्** *rahas* becomes **रहस** *rahasa* after **अनु** *anu*, **अय** *aya*, and **तप्त** *tapta*; **अनुरहसः** *anurahasah*, solitary. (Pāṇ. v. 4, 81.)
13. **वर्चस्** *varchas* becomes **वर्चस** *varchasa* after **ब्रह्म** *brahma* and **हस्ति** *hasti*; **ब्रह्मवर्चसं** *brahma-varchasaṁ*, the power of a Brāhman. (Pāṇ. v. 4, 78.)
14. **गो** *go* becomes **गव** *gava*, except at the end of an adjectival Dvigu. **पञ्चगवं** *pañchagaram*, five cows; but **पञ्चगुः** *pañchaguh*, bought for five cows. (Pāṇ. v. 4, 92.)
15. **नौ** *nau*, ship, becomes **नाव** *nāva*, if it forms a numerical aggregate; **पञ्चनाव** *pañchanāvam*, five ships: not when it forms a numerical adjective; **पञ्चनौः** *pañchanauh*, worth five ships. (Pāṇ. v. 4, 99.)
16. **नौ** *nau*, ship, after **अर्धे** *ardha*, becomes **नाव** *nāva*; **अर्धनावं** *ardhanāvam*, half a ship. (Pāṇ. v. 4, 100.)
17. **खारी** *khāri*, a measure of grain, becomes **खार** *khāra* as an aggregate; **द्विखारं** *drīkhāram*: also after **अर्धे** *ardha*; **अर्धखारं** *ardhakhāram*. (Pāṇ. v. 4, 101.)
18. **अंजलि** *añjali*, a handful, after **द्वि** *dvi* or **त्रि** *tri*, may, as an aggregate, take final **अ** *a*; **द्व्यंजलं** *dvyañjala* or **द्व्यंजलि** *dvyañjal*, two handfuls. (Pāṇ. v. 4, 102.)

19. अंगुलि *āṅguli*, finger, after numerals and indeclinables, becomes अंगुल *āṅgula*; अंगुलं *āṅgulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
20. सकथि *sakthi*, thigh, becomes सकथ *saktha* after उत्तर *uttara*, मृग *mṛga*, and पूर्वे *pūrva*; पूर्वसकथं *pūrvasaktham*. (Pāṇ. v. 4, 98.)
21. रात्रि *rātri*, night, after सर्वे *sarva*, after partitive words, after संख्यात *saṅkhyāta*, पुण्य *puṇya*, likewise after numerals and indeclinables, becomes रात्र *rātra*; सर्वरात्रः *sarva-rātraḥ*, the whole night; पूर्वरात्रः *pūrvarātraḥ*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अह् *ahā*; सर्वाह्ः *sarvāhāḥ*, the whole day : but not after a numeral when it expresses an aggregate; द्यौः *dyāuḥ*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itare tara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *sa mahāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्वा *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्वं *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्रकृष्णौ *śukla-kṛṣṇau*, white and black; गवाश्वं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्वा *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्वाः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवा *śiva-keśavau*, Śiva and Keśava; not केशशिवौ *keśaraśivau*. Words beginning with a vowel and ending in अ should stand first: ईशकृष्णौ *īśa-kṛṣṇau*, Īśa and Kṛṣṇa. Words ending in इ i (gen. एः *eh*) and उ u (gen. औः *oh*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktri-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kṣatriyau*, a Brāhmaṇa and a Kṣatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरौ *pitarā-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in च *ri*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in च *ri*, or by पुत्र *putra*, son, change their च *ri* into आ *ā* (Pāṇ. vi. 3, 25). मातृ *mātri* + पितृ *pitri* form मातापितरौ *mātapitarau*, father and mother; पितृ *pitri* + पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotri* + पोतृ *potri* form होतापोतारौ *hotāpotārau*, the Hotṛi and Potṛi priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रारुद्रौ *mitrārurau*, Mitra and Varuṇa; अग्नीषोमौ *agnīśomau*, Agni and Soma. Similar irregularities appear in words like

आवापृथिव्यौ *dyāvā-prithivyaū*, heaven and earth; **उषासानक्तं** *ushāsā-naktam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च *ch*, छ *chh*, ज *j*, झ *jh*, द *d*, श *sh*, and ह *h* take an additional अ *a*. वाक् *rāch* + त्वक् *tvach* form वाक्त्वचं *rāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātrah*, a day and night, a *nocturnus* (Pāṇ. v. 4, 87).

§ 526. भ्रातरौ *bhratarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; श्वशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by ज्ञायापती *jāyā-patī*, जंपती *jampatī*, or दंपती *dampatī*.

III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (Tatpuruṣa, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. ii. 2, 24, com.) In the same manner अनश्वः *anaśvaḥ*, not-a-horse, is a determinative, अनश्वो रथः *anaśvo rathah* a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्नोदको ग्रामः *prāpta-udako grāmah*, a water-reached village, a village reached by water. ऊढरथोऽनघ्नान् *ūḍharatho 'anghnān*, a bull by whom a cart (*rathah*) is drawn (*ūḍhar*). उपहृतापाशु रुद्रः *upahrīta-pāśu rudrah*, Rudra to whom cattle (*pāśuḥ*) is offered (*upahrīta*). पीतांबरो हरिः *pīta-ambaro harih*, Hari possessing yellow garments. प्रपर्णः *pra-parṇah*, leafless, i. e. a tree from which the leaves are fallen off. अपुत्रः *a-putrah*, sonless. चित्रगुः *chitra-guh*, possessed of a brindled cow. रूपवद्भार्यः *rūpavad-bhāryah*, possessed of a beautiful wife. द्विमुखः *dvi-mūrdhah*, two-headed: here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged: here *pād* stands for *pāda*. सुहृद् *su-hṛid*, having a good heart, a friend. भक्षितभिक्षः *bhakshita-bhikshah*, one who has eaten his alms. नीलोज्ज्वलवपुः *nīla-ujjvala-vapuh*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds:

1. सक्थि *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ *a*; कमलाक्षः *kamalākshah*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final अ *a* if it refers to wood; अंगुलं दारु *aṅgulam dāru*, a piece of wood with two prongs*. (Pāṇ. v. 4, 114.)

* अंगुलिबद्धशालयवं धाम्यादिष्वेवकाणं, Prakriyā-Kaumudī.

3. **मूर्धन्** *mūrdhan*, head, substitutes final **अ** *a* after **द्वि** *dei* and **त्रि** *tri*; **द्विमूर्धः** *drimūrdhaḥ*, having two heads. (Pāṇ. v. 4, 115.)
4. **लोमन्** *loman*, hair, substitutes final **अ** *a* after **अन्तर्** *antar* and **बहिः** *bahiḥ*; **अन्तर्लोमः** *antar-lomah*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. **नासिका** *nāsikā*, nose, becomes **नम** *nasa*, if it stands at the end of a name; **गोनमः** *gonasah*, cow-nosed, i. e. a snake; but not after **स्थूल** *sthūla*; **स्थूलनासिकः** *sthūla-nāsikah*, large-nosed, i. e. a hog. The same change takes place after prepositions: **उन्नमः** *unnasah*, with a prominent nose. (Pāṇ. v. 4, 118, 119.)
6. After **अ** *a*, **दुः** *duḥ*, or **सु** *su*, **हलि** *hali*, furrow, and **सक्थि** *sakthi*, thigh, may substitute final **अ** *a*; **अहलः** *ahalah* or **अहलिः** *ahaliḥ*. (Pāṇ. v. 4, 121.)
7. After the same particles, **प्रजा** *prajā*, progeny, and **मेधा** *medhā*, mind, are treated like nouns ending in **अस्** *as*; **दुर्मधाः** *durmadhāḥ*. (Pāṇ. v. 4, 122.)
8. **धर्म** *dharma*, law, preceded by one word, is treated like a noun ending in **अन्** *an*; **कल्याणधर्मा** *kalyāṇadharmā*. (Pāṇ. v. 4, 124.)
9. **जंभा** *jambhā*, jaw, after certain words, becomes **जंभन्** *jambhan*; **सुजंभा** *sujambhā*.
10. **जानु** *jānu*, knee, after **प्र** *pra* and **सं** *san*, becomes **जु** *jū*; **प्रजुः** *prajūḥ* (Pāṇ. v. 4, 129). This is optional after **ऊर्ध्वे** *ūrdhva* (Pāṇ. v. 4, 130).
11. **ऊधस्** *ūdhas*, udder, becomes **ऊधन्** *ūdhan*; **कुडोष्ठी** *kuḍodhni*. (Pāṇ. v. 4, 131.)
12. **धनुस्** *dhanus*, bow, becomes **धन्वन्** *dhanvan*; **पुष्पधन्वा** *pushpadhanvā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. **जाया** *jāyā*, wife, becomes **जानि** *jāni*; **शुभजानिः** *śubhajāniḥ*. (Pāṇ. v. 4, 134.)
14. **गंध** *gandha*, smell, substitutes **गंधि** *gandhi* after certain words; **सुगंधिः** *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. **पाद** *pāda*, foot, becomes **पाद्** *pād* after certain words; **र्याग्रपाद्** *ryāghrapād*. (Pāṇ. v. 4, 138-140.)
16. **दंत** *danṭa*, tooth, becomes **दत्** *dat* after many words; **द्विदन्** *drīdan*, having two teeth, (sign of a certain age); fem. **द्विदती** *drīdati*. (Pāṇ. v. 4, 141-145.)
17. **ककुद्** *kakuda*, hump, becomes **ककुद्** *kakud* after certain words and in certain senses; **अजातककुद्** *ajātakakud*, a young bull before his humps have grown. (Pāṇ. v. 4, 146-148.)
18. **उरस्** *uras* and other words belonging to the same class add final **क** *ka*; **व्यूढोरस्कः** *vyūḍhoraskah*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in **इन्** *in* add final **क** *ka* in the feminine; **बहुस्त्रामिका** *bahustrāmikā*, having many masters, from **स्त्रामिन्** *srāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in **ई** *i*, like **नदी** *nadī*, and words in **श्च** *ṣi*, add final **क** *ka*; **बहुकुमारिकः** *bahukumārīkah*, having many maidens; **बहुभर्तृकः** *bahubhartrīkah*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final **क** *ka*; **बहुमालकः** *bahumālakah* or **बहुमालाकः** *bahumālākah* or **बहुमालः** *bahumālāḥ*. (Pāṇ. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayibhāva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरौ *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Viṣṇu, instead of अनु विष्णुं *anu viṣṇum*, acc. sing. उपकृष्णं *upa-kṛṣṇam*, near to Kṛṣṇa. निर्मक्षिकं *nir-makṣhikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakṣhiṇam*, to the right. अनुरूपं *anurūpam*, after the form, i. e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathaiśakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सत्रृणं *sa-triṇam* with the grass; सत्रृणमत्रि *satṛiṇam attri*, he eats (everything) even the grass, instead of तृणेन सह *trīṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokam*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगङ्गं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayībhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked; पञ्चगङ्गं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāt at Benares); प्रत्यग्रामं *pratyag-grāman*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātmam*, with regard to one-self. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharman* or उपचर्म *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamāśī*, अग्रहायणी *āgrahāyaṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadi* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

APPENDIX I.

DHÂTUPÂTHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

अ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *udâtta*, acutely accented, and *anudâtta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

आ *â* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुल्लः *phullah* from निफला *ûphalâ*.

इ *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345, ¹⁰), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंथते *naṅdyate*; but from मंथ् or मन्थ् *manth*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

इर् *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 357), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotit* from अ्यतिर् *chyutir*.

ई *î* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्मः *unmah* from उन्दी *undi*.

उ *u* renders the admission of the intermediate इ *i* optional before the gerundial ता *tvâ* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. शमित्वा *śamitvâ* or शान्त्वा *śāntvâ* from शमु *śamu*; but शान्तः *śāntah*.

उ *û* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य *y* (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सद्धा *seddhâ* or सेधित्वा *sedhitvâ* from सिधू *sidhû*; but सिद्धः *sidhah*.

अ *ri* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pân. VII. 4, 2. Ex. अलुलोकात् *alulokat* from लोक *loka*.

हृ णि shows that the verb takes the second aorist in the Parasmaipada (§ 367), Pân. III. 1, 55. Ex. अगमत् *agamat* from गम् *gamñi*.

हृ e forbids Vriddhi in the first aorist (§ 348*), Pân. VII. 2, 5. Ex. समधीत् *ama-thít* from मथे *mathe*.

ओ o indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5). Pân. VIII. 2, 45. Ex. पीनः *pīnaḥ* from ओष्यायी *opyāyī*.

ऊ ũ shows that the verb follows the Âtmanepada (Pân. I. 3, 12).

नू ñ shows that the verb follows both the Âtmanepada and Parasmaipada, the former if the act reverts to the subject (Pân. I. 3, 72).

नि ñi shows that the past participle has the power of the present (Pân. III. 2, 187). Ex. फुल्लः *phullah*, blown, from निफुल्लो *nīphalī*.

म् m shows that the vowel is not lengthened in the causative (§ 462, note), Pân. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pân. VI. 4, 93).

Bhū Class (*Bhṛādi*, I Class).

I. Parasmaipada Verbs.

1. भू *bhū*, to be

Parasmaipada : P. 1. भवामि *bhāvāmi*, 2. भवसि *bhāvasi*, 3. भवति *bhāvati*, 4. भवावः *bhāvāvaḥ*, 5. भवथः *bhāvāthaḥ*, 6. भवतः *bhāvataḥ*, 7. भवामः *bhāvāmaḥ*, 8. भवथ *bhāvātha*, 9. भवन्ति *bhāvanti*, I. 1. अभवं *ābhavam*, 2. अभवः *ābhavaḥ*, 3. अभवत् *ābhavat*, 4. अभवाव *ābhāvāva*, 5. अभवत *ābhavatam*, 6. अभवतां *ābhavatām*, 7. अभवाम *ābhāvāma*, 8. अभवत *ābhāvata*, 9. अभवन् *ābhavan*, O. 1. भवेयं *bhāveyam*, 2. भवेः *bhāveḥ*, 3. भवेत् *bhāvet*, 4. भवेव *bhāveva*, 5. भवेत *bhāvetam*, 6. भवेतां *bhāvetām*, 7. भवेम *bhāveṃ*, 8. भवेत *bhāvetā*, 9. भवेयुः *bhāveyuḥ*, I. 1. भवानि *bhāvāni*, 2. भव *bhāva*, 3. भवतु *bhāvatu*, 4. भवाव *bhāvāva*, 5. भवत *bhāvataṃ*, 6. भवतां *bhāvataām*, 7. भवाम *bhāvāma*, 8. भवत *bhāvata*, 9. भवन्तु *bhāvantu* || Pf. 1. बभूव *babhūva*† (see p. 175), 2. बभूविष *babhūvitha*, 3. बभूव *babhūva*, 4. बभूविष *babhūvivā*, 5. बभूवयुः *babhūvāthuḥ*, 6. बभूवतुः *babhūvātuḥ*, 7. बभूविम *babhūvimā*, 8. बभूव *babhūva*, 9. बभूवुः *babhūvūḥ*, II A. 1. अभूवं *ābhūvam* (see p. 188), 2. अभूः *ābhūḥ*, 3. अभूत् *ābhūt*, 4. अभूव *ābhūva*, 5. अभूत *ābhūtam*, 6. अभूतां *ābhūtām*, 7. अभूम *ābhūma*, 8. अभूत *ābhūta*, 9. अभूवन् *ābhūvan*, F. 1. भविष्यामि *bhavishyāmi*, 2. भविष्यसि *bhavishyāsi*, 3. भविष्यति *bhavishyāti*, 4. भविष्यावः *bhavishyāvaḥ*, 5. भविष्यथः *bhavishyāthaḥ*, 6. भविष्यतः *bhavishyātaḥ*, 7. भविष्यामः *bhavishyāmaḥ*, 8. भविष्यथ *bhavishyātha*, 9. भविष्यन्ति *bhavishyānti*, C. 1. अभविष्यं *ābhavishyam*, 2. अभविष्यः *ābhavishyaḥ*, 3. अभविष्यत् *ābhavishyat*, 4. अभविष्याव *ābhavishyāva*, 5. अभविष्यत *ābhavishyatam*, 6. अभविष्यतां *ābhavishyatām*, 7. अभविष्याम *ābhavishyāma*, 8. अभविष्यत *ābhavishyata*, 9. अभ. अभन् *ābhavishyan*,

† The reduplicative syllable *bha* is irregular, instead of *bū*. The base, too, is irregular (Pân. I. 2, 6); the regular form would have been *bubhūva*.

P. F. 1. भवितास्मि *bharitāsmi*, 2. भवितासि *bharitāsi*, 3. भविता *bharitā*, 4. भवितास्वः *bharitāsvah*, 5. भवितास्यः *bharitāsthah*, 6. भवितारौ *bharitārau*, 7. भवितास्मः *bharitāsmah*, 8. भवितास्य *bharitāstha*, 9. भवितारः *bharitārah*, B. 1. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāh*, 3. भूयात् *bhūyāt*, 4. भूयास्व *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तां *bhūyāstām*, 7. भूयास्त *bhūyāstma*, 8. भूयास्त *bhūyāsta*, 9. भूयासुः *bhūyāsuḥ* || Part. Pres. भवन् *bhāvan*, Perf. बभूवान् *babhūvān*, Fut. भविष्यन् *bhavishyān*, (Ger. भूत्वा *bhūtvā* or भूय - *bhūya*, Adj. भवितव्यः *bharitavyah*, भवनीयः *bhavanīyah*, भयः *bhāryah* (§ 456).

Ātmanepada*: P. 1. भवे *bhāve*, 2. भवसे *bhārase*, 3. भवते *bhārate*, 4. भवावहे *bhāvārahe*, 5. भवेथे *bhārethe*, 6. भवेते *bhārete*, 7. भवामहे *bhāvāmahe*, 8. भवध्वे *bhāvadhve*, 9. भवन्ते *bhāvante*, I. 1. अभवे *ābhare*, 2. अभवथाः *ābharathāh*, 3. अभवत *ābhavata*, 4. अभवावहि *ābharāvahi*, 5. अभवेथां *ābharethām*, 6. अभवेतां *ābharetām*, 7. अभवामहि *ābharāmahi*, 8. अभवध्वं *ābharadhvam*, 9. अभवन्त *ābhavant*, O. 1. भवेय *bhāveya*, 2. भवेथाः *bhārethāh*, 3. भवेत *bhāreta*, 4. भवेवहि *bhārevahi*, 5. भवेयाथां *bhāreyāthām*, 6. भवेयातां *bhāreyātām*, 7. भवेमहि *bhāremahi*, 8. भवेध्वं *bhāredhvam*, 9. भवेरन् *bhāveran*, I. 1. भवे *bhārai*, 2. भवस्व *bhārasva*, 3. भवतां *bhāratām*, 4. भवावहे *bhāvāvahai*, 5. भवेथां *bhārethām*, 6. भवेतां *bhāretām*, 7. भवामहे *bhāvāmahai*, 8. भवध्वं *bhāvadhvam*, 9. भवन्तां *bhāvantām* || Pf. 1. बभूवे *babhūve* (see note †, page 245), 2. बभूविषे *babhūvishē*, 3. बभूवे *babhūre*, 4. बभूविवहे *babhūvirāhe*, 5. बभूवाथे *babhūvāthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimāhe*, 8. बभूविध्वे or ॐ *babhūvidhvē* or *-dhvē* (see § 105), 9. बभूविर *babhūvirē*, I A. 1. अभविषि *ābharishi*, 2. अभविष्ठाः *ābharishthāh*, 3. अभविष्ट *ābharishṭa*, 4. अभविष्यहि *ābharishvahi*, 5. अभविष्याथां *ābhavishyāthām*, 6. अभविष्यातां *ābhavishyātām*, 7. अभविष्महि *ābharishmahi*, 8. अभविध्वं or ॐ *ābhavidhvām* or *-dhvām*, 9. अभविषत *ābharishata*, F. भविष्ये *bhavishyē* &c., C. अभविष्ये *ābhavishyē* &c., P. F. 1. भविताहे *bharitāhe*, 2. भवितासे *bharitāse*, 3. भविता *bharitā*, 4. भवितास्वहे *bharitāsvahe*, 5. भवितासाथे *bharitāsthāthe*, 6. भवितारौ *bharitārau*, 7. भवितास्महे *bharitāsmāhe*, 8. भविताध्वे *bharitādhvhe*, 9. भवितारः *bharitārah*, B. 1. भविषीय *bharishiyā*, 2. भविषीष्टाः *bharishishthāh*, 3. भविषीष्ट *bharishishṭa*, 4. भविषीवहि *bharishivāhi*, 5. भविषीयाथां *bharishiyāthām*, 6. भविषीयातां *bharishiyātām*, 7. भविषीमहि *bharishimāhi*, 8. भविषीध्वं or ॐ *bharishidhvām* or *-dhvām*, 9. भविषीरन् *bharishirān* || Part. Pres. भवमानः *bhāvamānah*, Perf. बभूवानः *babhūvānāh*, Fut. भविष्यमाणः *bhavishyāmāyah*.

Passive : P. 1. भूये *bhūyē*†, 2. भूयसे *bhūyāse*, 3. भूयते *bhūyāte*, 4. भूयावहे *bhūyārahe*, 5. भूयेथे *bhūyēthe*, 6. भूयेते *bhūyēte*, 7. भूयामहे *bhūyāmahe*, 8. भूयध्वे *bhūyādhve*, 9. भूयन्ते *bhūyānte*, I. 1. अभूये *ābhūye* &c., O. भूयेय *bhūyēya* &c., I. भूये *bhūyāi* &c. ||

* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babhūvé* &c., like *Ātmanepada*, I A. 1. अभविषि or अभविषि *ābhāviṣi*, 2. अभविषाः or अभविषाः *ābhāviṣiṭhāḥ*, 3. अभवि *ābhāvi*, 4. अभविष्यति *ābhāviṣyati* &c., like *Ātmanepada*, F. भविष्ये or भविष्ये *bhāviṣyē* &c., C. अभविष्ये or अभविष्ये *ābhāviṣyē* &c., P. F. भविताहे or भविताहे *bhāvitāḥē* &c., B. भविषीय or भविषीय *bhāviṣīyā* &c. || Part. Pres. भूयमानः *bhūyāmanah*, Fut. भविष्यमाणः *bhāviṣyāmanah*, Past भूतः *bhūtah*.

Causative, *Parasmaipada*: P. भावयामि *bhāvāyāmi*, I. अभवय *ābhāyayam*, O. भावयेयं *bhāvāyeyam*, I. भावयानि *bhāvāyāni* || Pf. भावयांचकार *bhāvāyāñchakāra*, II A. अबोभव *ābībham*, F. भावयिष्यामि *bhāvayishyāmi*, C. अभवयिष्यं *ābhāyayishyam*, P. F. भावयितामि *bhāvayitāsmi*, B. भाव्यामं *bhāvāyāsam*.

Causative, *Ātmanepada*: P. भावये *bhāvāyē*, I. अभवये *ābhāyayē*, O. भावयेय *bhāvāyēya*, I. भावयै *bhāvāyai* || Pf. भावयांचक्रे *bhāvāyāñchakre*, II A. अबोभवे *ābībhave*, F. भावयिष्ये *bhāvayishyē*, C. अभवयिष्ये *ābhāyayishyē*, P. F. भावयिताहे *bhāvayitāḥē*, B. भावयिषीय *bhāvayishīyā*.

Causative, Passive: P. भाव्ये *bhāvāyē*, I. अभव्ये *ābhāyayē*, O. भाव्येय *bhāvāyēya*, I. भाव्यै *bhāvāyai* || Pf. भावयांचक्रे, बभूवे, -आमे, *bhāvāyāñchakre*, -*babhūre*, -*āse*, I A. अभवयिषि *ābhāyayishi* or अभविषि *ābhāviṣi*, F. भावयिष्ये *bhāvayishyē* or भविष्ये *bhāviṣyē*, C. अभवयिष्ये *ābhāyayishyē* or अभविष्ये *ābhāviṣyē*, P. F. भावयिताहे *bhāvayitāḥē* or भविताहे *bhāvitāḥē*, B. भावयिषीय *bhāvayishīyā* or भविषीय *bhāviṣīyā*.

Desiderative, *Parasmaipada*: P. बभूषामि *bābhūṣāmi*, I. अबभूषं *ābubhūṣam*, O. बभूषेयं *bābhūṣeyam*, I. बभूषानि *bābhūṣāni* || Pf. बभूषांचकार *bābhūṣāñchakāra*, I A. अबभूषिषं *ābubhūṣiṣham*, F. बभूषिष्यामि *bābhūṣishyāmi*, C. अबभूषिष्यं *ābubhūṣishyam*, P. F. बभूषितामि *bābhūṣitāsmi*, B. बभूष्यामं *bābhūṣyāsam*.

Desiderative, *Ātmanepada*: P. बभूषे *bābhūṣhe*, I. अबभूषे *ābubhūṣhe*, O. बभूषेय *bābhūṣheya*, I. बभूषै *bābhūṣhai* || Pf. बभूषांचक्रे *bābhūṣāñchakre*, I A. 1. अबभूषिषि *ābubhūṣiṣhi*, 2. अबभूषिषाः *ābubhūṣiṣiṭhāḥ*, 3. अबभूषिष्ट *ābubhūṣiṣṭa*, F. बभूषिष्ये *bābhūṣishyē*, C. अबभूषिष्ये *ābubhūṣishyē*, P. F. बभूषिताहे *bābhūṣitāḥē*, B. बभूषिषीय *bābhūṣishīyā*.

Desiderative, Passive: P. बभूष्ये *bābhūṣhyē*, I. अबभूष्ये *ābubhūṣhyē*, O. बभूष्येय *bābhūṣhyēya*, I. बभूष्यै *bābhūṣhyai* || Pf. बभूषांचक्रे *bābhūṣāñchakre*, I A. 1. अबभूषिषि *ābubhūṣiṣhi*, 2. अबभूषिषाः *ābubhūṣiṣiṭhāḥ*, 3. अबभूषि *ābubhūṣi* (sec. § 406), F. बभूषिष्ये *bābhūṣishyē*, C. अबभूषिष्ये *ābubhūṣishyē*, P. F. बभूषिताहे *bābhūṣitāḥē*, B. बभूषिषीय *bābhūṣishīyā*.

Intensive, *Ātmanepada*: P. 1. बोभूये *bōbhūyē*, 2. बोभूयसे *bōbhūyāse*, 3. बोभूयते *bōbhūyāte*, 4. बोभूयावहे *bōbhūyāvahē*, 5. बोभूयेथे *bōbhūyēthe*, 6. बोभूयेते *bōbhūyēte*, 7. बोभूयामहे *bōbhūyāmahe*, 8. बोभूयध्वे *bōbhūyādhve*, 9. बोभूयंत *bōbhūyānte*, I. 1. अबोभूये *ābōbhūyē*, 2. अबोभूयथाः *ābōbhūyathāḥ*, 3. अबोभूयत *ābōbhūyeta*, 4. अबोभूयावहि *ābōbhūyāvahi*, 5. अबोभूयेथाः *ābōbhūyēthāḥ*, 6. अबोभूयेताः *ābōbhūyētāḥ*, 7. अबोभूयामहि *ābōbhūyāmahi*, 8. अबोभूयध्वं *ābōbhūyādhvam*, 9. अबोभूयंत *ābōbhūyānta*, O. बोभूयेय

bobhūyēya &c., I. 1. *बोभूये bobhūyái*, 2. *बोभूयस् bobhūyāsva*, 3. *बोभूयतां bobhūyātām*, 4. *बोभूयावहे bobhūyāvahai*, 5. *बोभूयेयां bobhūyēthām*, 6. *बोभूयेतां bobhūyētām*, 7. *बोभूयामहे bobhūyāmahai*, 8. *बोभूयध्वं bobhūyādhrām*, 9. *बोभूयन्तां bobhūyāntām* || Pf. *बोभूयांचक्रे bobhūyāñchakre*, I A. 1. *अबोभूयिषि अबोभूयिषि*, 2. *अबोभूयिषाः अबोभूयिषि*, 3. *अबोभूयिषि अबोभूयिषि*, 4. *अबोभूयिष्यहि अबोभूयिष्यहि*, 5. *अबोभूयिष्यायि अबोभूयिष्यायि*, 6. *अबोभूयिष्यातां अबोभूयिष्यातां*, 7. *अबोभूयिष्यहि अबोभूयिष्यहि*, 8. *अबोभूयिष्यं or °दु अबोभूयिष्यम् or -dhrām*, 9. *अबोभूयिष्यत अबोभूयिष्यत*, F. *बोभूयिष्ये bobhūyishyē*, C. *अबोभूयिष्ये अबोभूयिष्ये*, P. F. *बोभूयिताहे bobhūyitāhe*, B. *बोभूयिषीय bobhūyishīyā*.

Intensive, Parasmaipada: P. 1. *बोभोमि bóbhomi* or *बोभवीमि bóbhavāmi*, 2. *बोभोषि bóbhoshi* or *बोभवीषि bóbharīshi*, 3. *बोभोति bóbhoti* or *बोभवीति bóbhavīti*, 4. *बोभूयः bobhūrāḥ*, 5. *बोभूयः bobhūthāḥ*, 6. *बोभूतः bobhūtāḥ*, 7. *बोभूमः bobhūtmāḥ*, 8. *बोभूय bobhūthā*, 9. *बोभुवति bóbhurati*, I. 1. *अबोभवं अबोभवाम*, 2. *अबोभोः अबोभोः* or *अबोभवीः अबोभवहि*, 3. *अबोभोत् अबोभोत्* or *अबोभवोत् अबोभवत्*, 4. *अबोभूय अबोभूय*, 5. *अबोभूत अबोभूत*, 6. *अबोभूतां अबोभूतां*, 7. *अबोभूम अबोभूम*, 8. *अबोभूत अबोभूत*, 9. *अबोभुवः अबोभवत्*, O. *बोभूयां bobhūyām*, I. 1. *बोभवामि bóbhavāmi*, 2. *बोभूहि bobhūhī*, 3. *बोभोतु bóbhotu* or *बोभवोतु bóbhavītu*, 4. *बोभवाय bóbharāva*, 5. *बोभूतं bobhūtām*, 6. *बोभूतां bobhūtām*, 7. *बोभवाम bóbharāma*, 8. *बोभूत bobhūtā*, 9. *बोभुवतु bóbhuvatu* || Pf. 1. *बोभवांचकार bobhavadñchakāra*, 4. *बोभवांचकृव bobhavadñchakṛva*, 7. *बोभवांचकृम bobhavadñchakṛma*; also 1. *बोभाव bobhāva* or *बोभूय bobhūva*, 2. *बोभूयिष bobhūrīṣa*, 3. *बोभाव bobhāva* or *बोभूय bobhūva*, 4. *बोभूयिष bobhūrīṣa*, 5. *बोभूयः bobhūrāḥ*, 6. *बोभूयः bobhūrāḥ*, II A. 1. *अबोभूवं अबोभूवाम*, 2. *अबोभूः अबोभूः* or *अबोभूयोः अबोभूयि*, 3. *अबोभूत् अबोभूत्* or *अबोभूवोत् अबोभूवत्*, 4. *अबोभूय अबोभूय*, 5. *अबोभूत अबोभूत*, 6. *अबोभूतां अबोभूतां*, 7. *अबोभूम अबोभूम*, 8. *अबोभूत अबोभूत*, 9. *अबोभुवः अबोभुवत्* (not *अबोभूवन् अबोभूवान्*), I A. 1.† *अबोभविषं अबोभविषम*, 4. *अबोभविष्य अबोभविष्य*, 7. *अबोभविष्य अबोभविष्य*, F. *बोभविष्यामि bobhaviṣhyāmi*, C. *अबोभविष्यं अबोभविष्यम्*, P. F. *बोभविष्यामि bobhaviṣhyāmi*, B. *बोभूयांसं bobhūyāsam*.

Note—Grammarians who allow the intensive without *yā* to form an *Ātmanepada*, give the following forms: Pres. *बोभूते bobhūté*, Impf. *अबोभूत अबोभूता*, Opt. *बोभूवीत bóbhuvīta*, Imp. *बोभूतां bobhūtām*, Per. Perf. *बोभवांचक्रे bobhavadñchakre*, Aor. *अबोभविष अबोभविषि*, Fut. *बोभविष्यते bobhaviṣhyāte*, Cond. *अबोभविष्यत अबोभविष्यता*, Per. Fut. *बोभविष्यामि bobhaviṣhyāmi*, Ben. *बोभविषीह bobhaviṣīh*. (See Colebrooke, p. 194.)

* The form *बोभूयिष bobhūrīṣa* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in *भू भव* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for *भू भव* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चित् *chit*, to think, (चित्ति.)

The Anubandha ई f shows that the participle in तः *tah* takes no intermediate ई f.

P. चेतति, I. सचेतत्, O. चेतत्, I. चेततु ॥ Pf. 1. चिचेत्, 2. चिचेतिष्य, 3. चिचेत्, 4. चिचित्वि, 5. चिचित्पुः, 6. चिचित्तुः, 7. चिचितम्, 8. चिचित्, 9. चिचितुः, I A. 1. सचेतिष्यं, 2. सचेतोः, 3. सचेतोत्, 4. सचेतिष्य, 5. सचेतिष्यं, 6. सचेतिष्यं, 7. सचेतिष्यम्, 8. सचेतिष्य, 9. सचेतिष्युः, F. चेतियति, C. सचेतिष्यत्, P. F. चेतिता, B. चित्यात् ॥ Pt. चिन्नः, चिचित्वान्, Ger. चेतित्वा or चितित्वा, चित्त्वा, Adj. चेतितव्यः, चेतनीयः, चेत्यः ॥ Pass. चित्यते, Aor. सचेत्, Caus. चेतयति, Aor. सचीचितत्, Des. चिचेतिपति or चिचितिपति, Int. चेतित्यते, चेत्यन्ति.

3. च्युत् *chyut*, to sprinkle, (च्युतिर.)

The Anubandha इ r shows that the verb may take the first and second aorist.

P. च्योतति, I. सच्योतत्, O. च्योतेत्, I. च्योततु ॥ Pf. 1. चुच्योत्, 2. चुच्योतिष्य, 4. चुच्युतिव, I A. 1. सच्योतिष्यं, 2. सच्योतोः, 3. सच्योतोत्, 9. सच्योतिष्युः, or II A. 1. सच्युतं, 2. सच्युतः, 3. सच्युतत्, 9. सच्युतन्, F. च्योतिष्यति, C. सच्योतिष्यत्, P. F. च्योतिता, B. च्युत्यात् ॥ Pt. च्युतितः or च्योतितः, चुच्युत्वान्, Ger. च्योतिता or च्युतिता, Adj. च्योतिष्यः ॥ Pass. च्युयते, Caus. च्योतयति, Aor. सच्युतत्, Des. चुच्योतिपति or चुच्युतिपति, Int. चोच्युयते, चोच्योति.

4. क्ष्युत् *schyut*, to flow, (क्ष्युतिर.)

P. क्ष्योतति, I. सक्ष्योतत्, O. क्ष्योतेत्, I. क्ष्योततु ॥ Pf. 1. चुक्ष्योत्, 9. चुक्ष्युतुः, I A. 1. सक्ष्योतिष्यं, 2. सक्ष्योतोः, or II A. 1. सक्ष्युतं, F. क्ष्योतिष्यति, C. सक्ष्योतिष्यत्, P. F. क्ष्योतिता, B. क्ष्युत्यात् &c.

Note—This verb is sometimes written क्षुत्.

5. मन्थ् *manth*, to shake.

P. मन्थति ॥ Pf. 1. ममन्थ, 2. ममन्थिष्य, 3. ममन्थ, 7. ममन्थिम, 8. ममन्थयुः (Pāṇ. 1. 2, 5) or, less correctly, ममन्थयुः (¶ 328, 4), I A. समन्थीत, F. मन्थियति, P. F. मन्थिता, B. मन्थ्यात् (¶ 345, ¹⁰) ॥ Pt. मन्थितः, ममन्थान् or मेन्थिवान् (cf. ¶ 395, note), Ger. मन्थित्वा or मेन्थित्वा (Pāṇ. 1. 2, 23; ¶ 428), मन्थ्य, Adj. मन्थितव्यः, मन्थनीयः, मन्थ्यः ॥ Pass. मन्थ्यते, Caus. मन्थयति, Des. मिमन्थिपति, Int. मामन्थ्यते, मामन्थि or मामन्थीति, Impf. 3. समामन्.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *nit*) terminations (Pāṇ. vi. 4, 24); but not roots written with Anubandha इ. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pāṇ. 1. 2, 5). According to some, however, the weakening is allowed even after double consonants: केषिदिदि । प्रबोधोदयवृत्तिकारादयः । तथा च प्रबोधोदयवृत्तादुक् । संयोगाद्दिदि क्किडा । ररजतुः ररजुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take इ instead of reduplication: नलोपिनो नेति केषित् ममन्थयुः । Prakriyā-Kaumudī, p. 7 b.

Native grammarians admit a verb मथति (*mathe*), and another मथ्याति, which supply a variety of verbal derivatives.

6. कुण् *kunth*, to strike, (कुपि.)

Roots marked in the Dhātupāṭha by technical final ई f keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant

P. कुण्थति, I. सकुण्थत्, O. कुण्थेत्, I. कुण्थतु ॥ Pf. 1. कुकुण्थ, 2. कुकुण्थिष्य, 9. कुकुण्थुः, I A.

अकुंषीत्, १. अकुंषिषुः, F. कुंषिष्यति, P. F. कुंषिता, B. कुंष्यात्, (प्रनिकुंष्यात्, § ११, not with lingual क्, as Carey gives it) ॥ Pt. कुंषितः, चुकुंष्यान्, Ger. कुंषित्वा, °कुष्य, Adj. कुंषितव्यः ॥ Pass. कुंष्यते, Caus. कुंषयति, Des. चुकुंषिष्यति, Int. चोकुंष्यते, चोकुंषि.

7. सिध् *sidh*, to go (विध्), and सिध् *sidh*, to command (पिध्).

P. सेधति (निसेधति *), I. ससेधत् ॥ Pf. १. सिषेध, २. सिषेधिष, १. सिषिधुः, I A. ससेधीत्, F. सेधिष्यति, P. F. सेधिता, B. सिध्यात्.

In the sense of commanding or ordaining, this root is marked by technical छ (विध्), and hence the intermediate इ may be omitted. Thus Pf. २. सिषेधिष or सिषेड, ४. सिषिधिव or सिषिध्व &c., F. सेधिष्यति or सेह्यति, P. F. सेधिता or सेडा, I A. ससेधीत् (as before), or १. ससेत्सं, २. ससेत्सीः, ३. ससेत्सीत्, ४. ससेत्स्व, ५. ससेड्, ६. ससेड्वां, ७. ससेत्स्व, ८. ससेड्, ९. ससेत्सुः ॥ Pt. सिड्, Ger. सेधित्वा or सिड्वा, °मिध्य, Adj. सेधिष्यः or सेड्यः ॥ Pass. सिध्यते, Caus. सेधयति, Des. सिसेधिष्यति or सिषिष्यति (§ १०३), Int. सेविध्यते, सेवेडि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. १. चखाद (ā), २. चखदिष, ३. चखाद, ४. चखदिष, ५. चखदयुः, ६. चखदुः, ७. चखदिम, ८. चखद, ९. चखदुः, I A. चखादीत् or चखदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, चखद्वान्. Ger. खदित्वा, °खद्य, Adj. खदिष्यः ॥ Pass. खद्यते, Caus. खादयति, Des. चिखदिष्यति, Int. चाखद्यते, चाखति.

9. गद् *gad*, to speak.

P. गदति (प्रथिगदति), I. जगदत् (प्रथ्यगदत्), O. गदेत्, I. गदु ॥ Pf. १. जगाद (ā), २. जगदिष, ९. जगदुः, I A. जगादीत् or जगदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. गदिष्यति, C. जगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिष्यति, Int. जागद्यते, जागति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. १. रराद (ā), २. रेदिष, ९. रेदुः, I A. अरादीत् or अरदीत् (ā), (§ 348.)

11. नद् *nad*, to hum, (णद्.)

P. नदति (प्रणदति, प्रथिनदति) ॥ Pf. १. ननाद (ā), २. नेदिष, ९. नेदुः, I A. अनदीत् or अनदीत् (ā).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति, I. आर्दत् ॥ Pf. १. जानर्द, २. आनर्दिष, ९. आनर्दुः, I A. आर्दीत्, F. अर्दिष्यति ॥ Pt. अर्दितः, not आर्ते; see also p. 166 ॥ Caus. अर्दयति, आर्दिदत्, Des. अर्दिदिष्यति.

13. इद् *ind*, to govern, (इदि.)

P. इदति, I. इंदत्, O. इदेत्, I. इदु ॥ Pf. इदां चकार (§ 325) or इंदामास or इदां चभूव,

* The change of स् into ष् is forbidden by Pāṇini VIII. 3, 113, when सिध् means to go. It is admitted by the Śār. The Anubandha उ is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ belong properly only to सिध् to command. This verb must change its initial स् after prepositions; निषेधति.

IA. १. इंदियं, २. इंदीः, F. इंदियति, C. इंदियत्, P. F. इंदिता, B. इंद्यात् ॥ Pt. इंदितः, Perf. इंदीचक्रवान् or इभूवान् or आसिवान्, Perf. Pass. इंदीचक्रावः or इभूवानः or आसिवानः.

14. निंद् *nind*, to blame, (शिदि.)

P. निंदति (प्रनिंदनं or प्रणिंदनं, § 98, 8, 2) ॥ Pt. निनिंद, I A. अनिंदीत्, F. निंदियति, P. F. निंदिता, B. निंद्यात्.

15. निष् *niksh*, to kiss, (शिदा.)

P. निष्ति (प्रणिष्ति, not प्रनिष्ति, § 98, 8, 2) ॥ Pt. निनिष्, I A. अनिष्तीत्, F. निष्तिष्यति, P. F. निष्तिता, B. निष्ठ्यात्.

16. उख् *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. ओखत् ॥ Pt. १. उवोख (§ 314), २. उवोखिष, ३. उवोख, ४. जखिम, I A. ओखीत्, F. ओखियति, C. ओखियत्, P. F. ओखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. ओखयति, Des. ओखिषियति.

17. अञ्च् *añch*, to go, to worship, (अञ्चु and अञ्चि.)

The Anubandha उ u of अञ्चु *añchu* allows the option of intermediate इ i in the gerund, अञ्चिता *añchitra* or अञ्कित *akṛit*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ i of अञ्चि *añchi* requires the nasal throughout (Dhātupāṭha 7.6).

P. अञ्चति ॥ Pt. १. आनञ्च (§ 313), २. आनञ्चुः (but see No. 5, note), I A. आञ्चीत्, F. अञ्चियति, C. आञ्चियत्, P. F. अञ्चिता, B. अञ्च्यात् (may he worship), अञ्च्यात् (may he go), § 345, ¹⁰.

Pass. अञ्च्यते and अञ्च्यते, Caus. अञ्चयति, Des. अञ्चिषियति.

Distinguish between अञ्चितः worshipped, Ger. अञ्चिता having worshipped, and अञ्कः moved (Pāṇ. vii. 2, 53; vi. 4, 30); अञ्च् never seems to lose its nasal when it means to honour: Pass. अञ्च्यते he is honoured, अञ्च्यते he is moved. The two roots, however, are not always kept distinct.

18. आञ्छ् *āñchh*, to stretch, (आञ्छि.)

P. आञ्छति ॥ Pt. आनाञ्छ or आञ्छ (§ 313), I A. आञ्छीत्, F. आञ्छियति ॥ Caus. आञ्छयति, Des. आञ्चिषियति.

19. मुञ्च् *mruch*, to go, (मुञ्चु.)

ओषति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अयोषीत् or अमुषत् ॥ Pt. मुञ्कः, Perf. मुमुषान्, Ger. मुषिता, ओषिता (Pāṇ. i. 2, 26), or मुञ्का.

20. हुञ्च् *hurchh*, to be crooked, (हुञ्चा.)

P. हुञ्चेति (§ 143) ॥ Pt. मुहुञ्च, I A. अहुञ्चीत् ॥ Pt. हुञ्जितः or हुञ्चः (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pt. १. ववाज (ā), २. ववजिष (§ 328), I A. अवजीत् or अवामीत्, F. वजियति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pt. १. वव्राज (ā), २. वव्रजिष, I A. अव्रामीत् (§ 348*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. व्रजिषियति, Int. व्राज्यते, व्राजिषि.

23. अञ् *añj*, to go, to throw.

P. अञ्जति. I. अञ्जत् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य् (Pāṇ. II. 4, 56, vārt.) this substitution is optional, i. e. both अञ् and वी may be used ॥ Pf. 1. विवाय (ā), 2. विवेष or विवयिष (§ 335, 3). [अञ्जिष], 3. विवाय, 4. विविष (§ 334), [अञ्जिष], 5. विव्यपुः, 6. विव्यतुः, 7. विव्यिम [अञ्जिम], 8. विव्य, 9. विव्युः, I A. अवेपीत् [अञ्जोत्], 9. अवैपुः, F. वेयति (§ 332, 3), C. अवेयत्, P. F. वेता, B. वीयात् [F. अञ्जिषति, C. अञ्जिषत्, P. F. अञ्जिता] ॥ Pt. वीतः [अञ्जितः], Perf. विवोवान् [अञ्जिवान्], Ger. वीत्वा [अञ्जित्वा], वीय, Adj. वेतव्यः [अञ्जितव्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विवोषति [अञ्जिषति], Int. वेवीयते (वेवेति is not sanctioned by Pāṇini).

24. क्षि *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. चिक्षाय (ā), 2. चिक्षेय or चिक्षयिष, 9. चिक्षिपुः, I A. अक्षेपीत्, F. क्षेयति, B. क्षीयात् (§ 390) ॥ Pt. क्षितः or क्षीयः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिक्षीषति, Int. चेक्षीयते, चेक्षेति. The Caus. क्षयति belongs to क्षे (§ 462. II. 23)*.

25. कट् *kaṭ*, to rain, to encompass, (कटे.)

The Anubandha ए prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. अकटीत् (no Vriddhi, § 348†).

26. गुप् *gup*, to protect, (गूप.)

The verbs गुप् *gup*, to guard, धूप *dhup*, to warm, विरू *richh*, to go, पण *pan*, to traffic, पन् *pan*, to praise, take ण्य *āya* in the special tenses, and take it optionally in the rest. (Pāṇ. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायत् ॥ Pf. गोपायांचकार (§ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगोप्सीत् (§ 337, I. 2), 6. अगोमं, F. गोपायिषति, गोपिषति, or गोप्सति, P. F. गोपायिता, गोपिता, or गोमा, B. गोपाय्यात् or गुप्यात् ॥ Pt. गोपायितः or गुमः, Ger. गोपायित्वा, गोपित्वा, or गुप्त्वा, Adj. गोपायितव्यः, गोपितव्यः, or गाम्यः, Caus. गोपयति or गोपाययति, Des. जुगुप्सति, जुगुपिषति, जुगोपिषति, or जुगोपायिषति, Int. अगोप्यते, अगोमि.

27. धूप *dhup*, to warm.

P. धूपायति ॥ Pf. धूपायांचकार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् *tap*, to burn, (§ 332, 14.)

P. तपति ॥ Pf. 1. तप्ताप (ā), 2. तप्तप्य or तेप्ति (§ 335, 3), 3. तप्ताप, I A. 1. अत्तापं, 2. अत्ताप्सीः, 3. अत्ताप्सीत्, 6. अत्तामं (§ 351), F. तप्सति, P. F. तप्ता, B. तप्यात् ॥ Pt. तप्तः,

* The causative cannot have short *a*, and though both Westergaard and Boehtlingk-Roth give the short *a*, they produce no authority for it. The participle अयितः is equally impossible, and should always be changed into क्षयितः.

तेषिवान्. Ger. तप्ता, Adj. तप्यः, तप्यः (short, because it ends in प्, § 456, 6) ॥
Pass. तप्यते. Caus. तापयति, Des. तितप्सति. Int. तातप्यते, तातप्ति.

Note—With certain prepositions तप् takes the Âtmanepada (Pāṇ. 1. 3. 27); उत्तपते, वितपते it shines. It has an active sense in the passive (i.e. Div. Âtm.), if it refers to तपः austere devotion; तप्यते तपस्तापनः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. सतप्तः; सन्वयातप्त पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

29. चम् cham, to eat, (चमु)

The following verbs lengthen their vowel in the special tenses (Pāṇ. VII. 3. 75, 76): चम् cham, if preceded by खा ā, to rinse, खाचामति ūchāmati; शिष्य śhithir, to spit, शिष्यति śhithvati (see No. 35); क्रम् kram, to stride, क्रामति kramati (see No. 30); क्लम् klam, to tire, क्लामति klāmati. गुह gah, to hide, गूहति gūhati, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pāṇ. VI. 4. 89.)

P. चमति, but after the prep. खा, खाचामति ॥ Pf. 1. खाचाम (ā), 2. चेमिष &c., I A. सचामीत् (§ 348*) ॥ Pt. चातः (§ 429), Ger. चात्वा or चमित्वा, Adj. चमित्यः, चाम्यः (Pāṇ. III. 1, 126) ॥ Caus. चामयति (§ 462).

30. क्रम् kram, to stride, (क्रमु)

क्रमु kram, to stride, भ्राशृ bhrāś, to shine, भ्राशृ bhrāś, to shine, भ्रमु bhrām, to roam, क्रमु klam, to fail, त्रसो tras, to tremble, तुट् trut, to cut, लप् lash, to desire, may take य ya in the special tenses. Hence भ्राम्यति bhrāmyati or भ्रमति bhramati. (Pāṇ. III. 1, 70.)

P. क्रामति or क्राम्यति. J. सक्रामत or सक्राम्यत ॥ Pf. चक्राम. I A. सक्रामीत् (§ 348*), F. क्रमिष्यति. P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (sit) of the Parasmaipada (Pāṇ. VII. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the Âtm.; Fut. क्रम्यते, P. F. क्रंता, Aor. सक्रमन्; but some grammarians admit intermediate इ.

Pt. क्रंतः. Perf. चक्रम्वान्. Ger. क्रंत्वा (a) or क्रमित्वा (§ 429), Adj. क्रमित्यः ॥ Pass. क्रम्यते. Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चिक्रमिषति or चिक्रंसते, Int. चंक्रम्यते, चंक्रंति.

Note—It has been doubted whether क्रम् in the Div. class also lengthens its vowel. It is not one of the eight Sam. verbs (Pāṇ. VII. 3, 74); and in Pāṇ. VII. 3, 76, śyam is no longer valid. The Prasāda gives क्रम्यति; but adds, स्वमेतु इयम्यपि दीर्घः क्राम्यतीति। The Sarasvatī decides for क्राम्यति, giving the general rule (II. 1, 145) शमादीनां दीर्घो भयति यकारे परे। and enumerating as शमादि, शम्दम् अम्धम् अम्धम् क्रम्दम्. But क्रम् is not a Samādi at all, and instead of क्रम् we ought to read क्रम्. Tārānātha in the Dhātūrūpadarśa gives क्रम्यति, Rājārāmaśāstri supports क्राम्यति.

31. यम् yam, to stop.

The roots गम् gam, to go, यम् yam, to cease, and इष् ish, to wish, substitute च्च chchha for their final in the special tenses. (Pāṇ. VII. 3, 77.)

P. यच्छति, I. सयच्छत् ॥ Pf. 1. ययाम (ā), 2. ययंय or येमिष, 9. येमुः, I A. सयंसीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यतः, येमिवान्, Ger. यत्वा, यम्य or याम, Adj.

यंतव्यः, यम्यः (नियाम्यः) ॥ Pass. यम्यते, Caus. यमयति (ऌ), (§ 461), II A. जयीयमत्, Des. यियंसति, Int. यंयम्यते or यंयंति.

Note—यम् may be used in the Âtm. with the prep. आ, if it is either intransitive. आयच्छते तद्: the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively; संयच्छते व्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायंस्त रामा married Sītā: here the Aor. may also be उपायत; like उदायत he divulged another's faults. (§ 356.)

32. नम् nam, to bow, (णम्.)

P. नमति ॥ Pf. 1. ननाम (ऌ), 2. ननंथ or नेमिथ, 9. नेमुः, I A. ज्ञनंसीत् (§ 359), F. नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pân. III. 1, 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् gam, to go, (गम्.)

P. गच्छति ॥ Pf. 1. जगाम (ऌ), 2. जगमिथ or जगंथ, 3. जगाम. 4. जग्मिव (§ 328, 3), 5. जग्मयुः &c., II A. जगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥ Pt. गतः, Perf. जग्मिवान् or जगन्वान्, Ger. गत्वा, 'गम्य or गत, Adj. गंतव्यः, गम्यः ॥ Pass. गम्यते, Caus. गमयति, Aor. जज्ञीगमत्, Des. जगमिषति. Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep. आ, may follow the Âtm., if it means to have patience; आगमयस्व तावत् wait a little. In the Âtm. the final म may be dropt in the Aor. and Ben.; समगत or समगंस्त, संगंसीष्ट or संगंसीष्ट. (See § 355.)

34. फल् phal, to burst, (फिफला.)

P. फलाति ॥ Pf. 1. पफाल (ऌ), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिथ, I A. अपफालीत् (§ 348*), F. फलिष्यति ॥ Pt. फुलः (Pân. VIII. 2, 55), Ger. फलित्वा ॥ Pass. फल्यते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिषति. Int. पंफुल्यते, पंफुलि. (Pân. VII. 4, 87-89.)

35. शिष् shithir, to spit, (शिवु.)

P. शीषति ॥ Pf. तिष्ठेव or ठिष्ठेव, I A. अष्टेवीत्, F. ऐविष्यति ॥ Pt. ष्यूतः ॥ Pass. शीष्यते (§ 143), Caus. श्वेयति, Des. तिष्ठेविषति or तुष्टूपति (Pân. VII. 2, 49), Int. तेजीष्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि ji, to excel.

P. जयति ॥ Pf. 1. जिगाय (ऌ), 2. जिगेथ or जिगयिथ, 3. जिगाय, 4. जिगियव. 5. जिगययुः, 6. जिगययुः, 7. जिगियम, 8. जिगय, 9. जिगयुः, I A. जज्ञेपीत् (§ 350), F. जेयति, P. F. जेता, B. जीयात् ॥ Pt. जितः, Perf. जिगिवान्, Ger. जित्वा. Adj. जेतव्यः, जयनीयः, जेयः, and जयः (§ 456, 2), जितः only with हलिः (Pân. III. 1, 117) ॥ Pass. जीयते, Aor. अजायि, Caus. जापयति, Aor. अजीजयत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Âtmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in ज्या to wither (जिनानि), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasāraṇa. ज्या forms its reduplicated perfect जिज्यौ.

37. अक्ष *aksh*, to obtain, (अक्ष्).

अक्ष *aksh* follows also the Su class, अक्ष्णोति *akshṇoti* &c.

P. अक्षति ॥ Pf. १. आनक्ष, 2. आनक्षिष्य or आनक्ष, 3. आनक्ष, 4. आनक्षिष्य or आनक्ष, 5. आनक्षयुः, 6. आनक्षतुः, 7. आनक्षिष्य or आनक्ष, 8. आनक्ष, 9. आनक्षुः, I A. 1. आक्षिष्य or आक्ष, 2. आक्षीः, 3. आक्षीत्, 4. आक्षिष्य or आक्ष, 5. आक्षिष्ट or आक्ष, 6. आक्षिष्टा or आक्षा, 7. आक्षिष्य or आक्ष, 8. आक्षिष्ट or आक्ष, 9. आक्षिषुः or आक्षुः, F. अक्षिष्यति or अक्ष्यति, P. F. अक्षिता or अक्षा ॥ Pt. अक्षः, Ger. अक्षा or अक्षित्वा ॥ Pass. अक्ष्यते, Caus. अक्षयति, Aor. आचिषत्, Des. आचिष्यति (§ 476).

तक्ष्, to hew, follows अक्ष throughout, also in the optional forms of the Su class.

38. कृष *krish*, to drag along, to furrow.

P. कर्षति ॥ Pf. 1. चकर्ष, 2. चकर्षिष्य, 3. चकर्ष, 4. चकर्षिष्य (§ 335, 3), I A. 1. अकार्षी, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्ष, 5. अकार्ष, 6. अकार्षी, 7. अकार्ष, 8. अकार्ष, 9. अकार्षुः; or अक्राक्ष &c., or I A. 4. अकृक्ष &c. If used in the Ātmanepada, the two forms would be,

I A. 2. 1. अकृक्षि,	2. अकृष्टाः,	3. अकृष्ट,
I A. 4. 1. id.	2. अकृष्टयाः,	3. अकृष्टत,
I A. 2. 4. अकृष्महि.	5. अकृष्टायां.	6. अकृष्टातां,
I A. 4. 4. अकृष्टायहि.	5. id.	6. id.
I A. 2. 7. अकृष्महि,	8. अकृष्टुं,	9. अकृष्टत,
I A. 4. 7. अकृष्टामहि,	8. अकृष्टध्वं,	9. अकृष्टत.

F. क्रक्ष्यति or कर्ष्यति, P. F. क्रष्टा or कष्टा ॥ Pt. कृष्टः, Ger. कृष्टा ॥ Pass. कृष्यते, Caus. कर्षयति, Aor. अचकर्षत् or अचिकृषत्, Des. चिकृक्षति, Int. चरोकृष्यते, चरोकृष्टि or चरोक्रष्टि.

The peculiar Guṇa and Vpiddhi of कृष्, viz. र and ण, instead of अर् and आर्, take place necessarily in मृज्, to emit, and दृश्, to see (Pāṇ. vi. 1, 58); सष्टा, दृष्टा, अष्टाक्षीत्, and अष्टाक्षीत्: optionally in verbs with penultimate कृष्, which reject intermediate इ (Pāṇ. vi. 1, 59); तृप् to rejoice, तप्ता or तप्ता, Aor. अताप्सीत्, अताप्सीत् or अतृप्.

39. रुष् *rush*, to kill.

P. रोषति ॥ Pf. 1. हरोष, 2. हरोषिष्य, 9. हुरुषुः, I A. अरोषीत्, F. रोषिष्यति, P. F. रोष्टा or रोषिता (§ 337, II. 1).

40. उष् *ush*, to burn.

P. ओषति, I. औषत् ॥ Pf. 1. ओषांचकार or उषोष (§ 326), 2. उषोषिष्य, 3. उषोष, 4. उषिष्य &c., I A. औषीत्, F. ओषिष्यति, P. F. ओषिता, B. उष्यात् ॥ Pt. उषितः or ओषितः (§ 425) ॥ Des. ओषिष्यति.

41. मिह् *mih*, to sprinkle.

P. मेहति ॥ Pf. 1. मिमेह, 2. मिमेहिष्य, I A. अमिषत् (§ 360), F. मेह्यति, P. F. मेष्टा ॥

Pt. मीटः, Perf. मीद्वान् (मिमिह्वान्), Ger. मीद्वा ॥ Caus. मेहयति, समीमिहत्, Des. मिमिहति,
Int. मेमिहते, मेमेदि, (मेमिदि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. 1. ददाह (ā), 2. देहिष or ददग्ध, F. धस्यति (§ 118), P. F. दग्धा, B. दद्यात्, I A. 1. अधास्यं, 2. अधास्यी, 3. अधास्यीत्, 4. अधास्य, 5. अदाग्धं, 6. अदाग्धां, 7. अधास्य, 8. अदाग्ध, 9. अधास्युः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदोदहत्, Des. दिधस्यति, Int. दंदस्यते, दंदिष.

43. ग्ले *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति, O. ग्लायेत् ॥ Pf. 1. जग्लो (§ 329), 2. जग्लिष or जग्लाय, 3. जग्लो, 4. जग्लिष, 5. जग्लयुः, 6. जग्लुः, 7. जग्लिम, 8. जग्ल, 9. जग्लुः, I A. 1. अग्लासिषं (§ 357), 2. अग्लासी, 3. अग्लासीत्, 4. अग्लासिष्य, 5. अग्लासिष्टं, 6. अग्लासिष्टां, 7. अग्लासिष्य, 8. अग्लासिष्ट, 9. अग्लासिषुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायत् or ग्लेयात् (§ 392†) ॥ Pt. ग्लानः, Ger. ग्लात्वा, ग्लाय, Adj. ग्लातव्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जग्लासति, Int. जाग्लायते, जाग्लाति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगो, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गयात् (§ 392). Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गीतः, Ger. गोत्वा, गाय, Adj. गातव्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगाणि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. श्यै *shyai*, to sound, to gather; also स्त्यै *styai*, the same. (§ 103.)

P. श्यायति (§ 103), I. अश्यायत् ॥ Pf. तस्यौ, I A. अश्यासीत्, F. श्यास्यति, P. F. श्याता, B. श्यायात् or श्येयात् ॥ Pt. स्यानः, प्रस्तीतः, प्रस्तीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुभ्रातुष्वेष्वष्कृष्टिवां सत्त्वनिषधः । A marginal note says, सुभ्रातुष्वेष्वष्कृष्टिनामिन्नापुनिकथं प्रक्रियाकौतुहादौ सुभ्रातुष्वेष्वष्कृष्टिवाति श्यै शब्दसंघातयोरिति पठ्यते । तदयुक्तं । माधवीयार्यां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्मृत्वाच्च ॥

46. दै *dai*, to cleanse, (दैप.)

This verb is distinguished by a mute प *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ई *i* or ए *e* for आ *ā*.

P. दायति ॥ Pf. ददौ, I A. 1. अदासिषं, 2. अदासीः &c., F. दास्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेद.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dha*.

P. धयति ॥ Pf. 1. दधौ, 2. दधिष or दधाष, 3. दधौ, 4. दधिष, 5. दधुः, 6. दधुः, 7. दधिम, 8. दध, 9. दधुः. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

1. अधासिदं,	2. अधासी,	9. अधासिषुः,
1. अधां,	2. अधाः,	9. अधुः,
1. अदधं,	2. अदधः,	9. अदधन्.

F. धास्यति, P. F. धाता, B. धेयात् ॥ Pt. धीतः, Ger. धीत्वा, धाय ॥ Pass. धीयते, Caus. धाययति (Ātm. ०त्ते to swallow), Aor. अदीधयत्, Des. धित्सति, Int. दीधीयते, दाधाति, or, with the always optional ई, दाधेति.

48. दृश् *drīś*, to see, (दृशिर्.)

This root substitutes पश्य *pasya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. 1. ददृशे, 2. ददृशिष्य or ददृष्ट (‡ 335), 3. ददृशे, 4. ददृशिष्य, 5. ददृशयुः, 6. ददृशतुः, 7. ददृशिम, 8. ददृश, 9. ददृशुः, I A. 1. अद्राक्षे, 2. अद्राक्षीः, 3. अद्राक्षीत्, 4. अद्राक्ष, 5. अद्राष्टे, 6. अद्राक्ष, 7. अद्राक्ष, 8. अद्राष्ट, 9. अद्राक्षुः (‡ 360, 364); or II A. 1. अदृशे, 9. अदृशेन्, F. दृश्यति, P. F. दृष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्ट्वा, °दृश्य, Adj. दृष्टव्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शिष्यते or दृश्यते (‡ 411), P. F. दर्शिता or दृष्टा, B. दर्शिषीष्ट or दृक्षीष्ट, Aor. अदर्शि, Caus. दर्शयति, Aor. अदीदृशत् or अददर्शत्, Des. दिदृक्षत (Ātm.), Int. दरीदृश्यते, दर्देष्टि.

दृश् and दृन् take र and रा, instead of श्र and श्रा, as their Guna and Vriddhi before consonantal terminations (Pāṇ. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. 3, 78): च् forms च्छति; मृ, भावति; शद्, शीयते (Ātm.); सद्, सोदति; पा, पिबति; घ्रा, जिघ्रति; ध्मा, धमति; स्था, तिष्ठति; म्ना, मनति; दा, यच्छति.

49. च् *çi*, to go.

P. च्छति (उपाञ्जति, ‡ 44), I. आर्छत् ॥ Pf. 1. आर, 2. आरिष्य (‡ 338, 7), 3. आर, 4. आरिव, 5. आरयुः, 6. आरतुः, 7. आरिम, 8. आर, 9. आरुः, I A. 1. आर्षे, 2. आर्षीः, 3. आर्षति, 9. आर्षुः; the Second Aor. आरं is generally referred to the च् of the Hu class, इयति; F. अरिष्यति (‡ 338, 2), C. आरिष्यत्, P. F. अर्ता, B. अर्यात् (‡ 390) ॥ Pt. अतः or अतुः, Ger. अत्वा, °च्य ॥ Pass. अर्यते, Caus. अर्ययति, Des. अरिष्यति, Int. अरार्यते, अरति, अरियति, अररीति, अरियरीति (exceptional intensive, ‡ 479, with the sense of moving tortuously).

50. मृ *ṣṛi*, to go.

P. भावति always means to run, while सरति is used likewise in the sense of going ॥ Pf. 1. समार (ā), 2. समर्षे (‡ 335, 3), 3. समार, 4. समृव, 5. समृषुः, 6. समृतुः, 7. समृम, 8. सम, 9. समुः, I A. 1. असर्षे, 2. असर्षीः, 3. असर्षीत्; the Second Aor. असरे is generally referred to the मृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. स्रियात् (‡ 390) ॥ Pt. मृतः ॥ Caus. सारयति, Des. सिसीरति, Int. सेस्तीयते, ससैति (‡ 490).

51. शद् *śad*, to wither, (शद्.)

The special tenses take the Ātmanepada.

P. शीयते, I. अशीयत, O. शीयेत्, I. शीयतां ॥ Pf. 1. शशशद् (ā), 2. शशश्व or शेदिष,

9. शेरुः, II A. चशदत्, F. शस्यति, P. F. शसा, B. शसात् ॥ Caus. शातयति (शादयति he drives), Des. शिशत्सति, Int. शाशद्यते, शाशति.

52. सद् *sad*, to perish, (पद्.)

P. सीदति (निपीदति) ॥ Pf. 1. ससाद् (*ā*), 2. सेदिष or ससत्, 9. सेदुः, II A. असदत् (न्यवदत्), F. सस्यति, P. F. ससा, B. ससात् ॥ Pt. सन्नः ॥ Pass. सद्यते, Aor. असाटि, Caus. सादयति, Aor. असोपदत्, Des. सिवत्सति, Int. सासद्यते, सासति.

53. पा *pā*, to drink.

P. पिबति ॥ Pf. 1. पपौ, 2. पपिष or पपाय, 9. पपः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, ~~पितः~~ पीत्ता, °पाय, Adj. पातय्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or °ते to swallow), Aor. अपीयत् (Pāṇ. vii. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. ग्रा *ghrā*, to smell, to perceive odour.

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रदु ॥ Pf. 1. जग्री, 2. जगिष or जगाय, 9. जघुः, II A. अघ्रात्, or I A. अघ्रासीत् (§ 368, 357), F. ग्रास्यति, P. F. घ्राता, B. घ्रायात् or ग्रेयात् (§ 392†) ॥ Pt. घ्रातः or घ्राणः, Ger. घ्रातः ॥ Pass. घ्रायते, Aor. अघ्रायि, Caus. घ्राययति, अजिघ्रपत् or अजिघ्रिपत् (Pāṇ. vii. 4, 6), Des. जिघ्रामति, Int. जेघ्रीयते, जाघ्राति.

55. ध्वा *dhvā*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्वासोत्, F. ध्वास्यति, B. ध्वायात् or धेयात् ॥ Pt. ध्वातः ॥ Pass. ध्वायते, Aor. अध्वायि, Caus. ध्वापयति, Aor. अधिध्वपत्, Des. दिध्वासति, Int. देध्मीयते, दाध्माति.

56. स्था *sthā*, to stand, (घा.)

P. तिष्ठति ॥ Pf. तस्थौ (अधितष्ठौ), II A. अस्थात् (न्यष्ठात्), 9. अस्थुः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, स्थाय, Adj. स्थान्यः, स्थात्रीयः, स्थेयः ॥ Pass. स्थीयते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठिपत्, Des. तिष्ठामति, Int. तेष्ठीयते, तास्थति.

Note.—After मं, अव, प्र, and वि, स्था is used in the Âtm.; also after आ, if it means to affirm; with उद् if it means to strive, not to rise; or with उष, if it means to worship, &c.: Pres. तिष्ठतः, Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थिपत्, Fut. स्थास्यते, Ren. स्वासीष्ट.

57. छा *mnā*, to study.

P. मन्ति ॥ Pf. 1. मस्रौ, 2. मस्रिष or मसाय, 9. मस्रुः, I A. अछासीत्, B. छायात् or छेयात् ॥ Pt. छातः ॥ Pass. छायात, Caus. छापयति, Aor. अमिन्नपत्, Des. मिन्नासति, Int. माछायते, माछाति.

58. दा *dā*, to give, (दाण्.)

P. धत्ति* (प्रणिधत्ति) ॥ Pf. ददौ, II A. ददात्, B. देयात् (§ 392) ॥ Pt. दत्तः, Ger. दत्त्वा (see No. 200, Pāṇ. vii. 4, 46), °दाय, Adj. दातय्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

59. कृ *hṛi*, to bend.

P. कुरति ॥ Pf. 1. कृहार (*ā*), 2. कृह्यै (§ 335), 3. कृहार, 4. कृह्रिष (§ 330, 334),

* After the preposition सं it may be used in the Âtmanepada.

9. जहृत्; I A. अह्रापीत्, 9. अह्रापुः, F. हरिष्यति (§ 338), P. F. ह्रीत्, B. ह्रीत् (§ 390) || Pt. कृतः, Ger. कृत्वा, कृत्य, Adj. कर्तव्यः, हरणीयः, ह्रायः || Pass. ह्रियेते, Caus. ह्रायति, Des. जुहृषति, Int. जाहृषते, जरोहति.

60. स्कंद *skand*, to approach, (स्कंदिर.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pāṇ. viii. 3, 73, 74 a Pf. 1. चस्कंद, 2. चस्कंदिष or चस्कंद्य, 9. चस्कंदः or चस्कन्तुः (see मंथ, No. 5), I A. चस्कांसीत्, 6. चस्कांसा, 9. चस्कांतुः; or II A. चस्कंद, F. स्कंस्यति, P. F. स्कंजा, B. स्कंजात् (§ 345,¹⁰) || Pt. स्कन्तः (§ 103, 6), Ger. स्कंत्वा (§ 438) || Pass. स्कंधते, Caus. स्कंदयति, Aor. अचस्कंदत् (§ 374), Des. चिस्कंसति, Int. चनीस्कंधते (§ 485), चनीस्कंति.

61. तृ *trī*, to cross.

P. तरति || Pf. 1. ततार (ā), 2. तेरिष्य, 3. ततार, 4. तेरिष्य, I A. अतारीत्, F. तरिष्यति or तरीष्यति (§ 340), P. F. तरिता or तरीता, B. तीर्यत्. In the Âtmanepada we generally find the verb used as Tudâdi, P. तिरते, Pf. तेरे, Aor. अतीष्ट or अतरिष्ट or अतरीष्ट, F. तरिष्यते (ī), B. तरिषीष्ट or तीर्यीष्ट || Pt. तीर्यः, Ger. तीर्या, तीर्ये || Pass. तीर्येते, Aor. अतारि, Caus. तारयति, Des. तितरिष्यति or तितरीषति or तितरीषति, Int. तेतीर्यते, तातर्ति.

62. रंज् *rañj*, to tinge.

This verb and दंश् *dañs*, to bite, संज् *sañj*, to stick, and स्त्रंज् *strañj*, to embrace (Pāṇ. vi. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345,¹¹ and in the weakening forms (§ 314, 397, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु || Pf. 1. ररंज, 2. ररंजि I or ररंज्य, 3. ररंज, 4. ररंज्य, 9. ररंजुः, I A. अरंजात्, F. रंज्यति, P. F. रंक्ता, B. रंज्यात्. Also used in the Âtmanepada: P. रजते, Pf. 1. ररंजे, 2. ररंजिषे, I A. 3. अरंक्, 9. अरंजत् || Pt. रंक्, Ger. रंक्ता or रंक्ता (Pāṇ. vi. 4, 31, § 438) || Pass. रंज्यते (Pāṇ. iii. 1, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. अरीरजत् or अरंजत्, Des. रिरंजति, Int. रारंज्यते, रारंजि.

63. कित् *kit*, to cure, (कित.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Yopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति, I. अचिकित्सत् &c. || Pf. चिकित्सांचकार, I A. अचिकित्सीत्, F. चिकित्स्यति, P. F. चिकित्सता.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिज् (to sharpen), तितिज्यते he endures.
3. मान् (to revere), बीमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् *pat*, to fall, (पतू-)

P. पतति (प्रणिपतति) ॥ Pf. 1. पयात्, १. पेटुः, II A. अपमं (§ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पत्यते, Aor. अपाति, Caus. पातयति, Des. पिपतिषति or पित्सति (§ 337. II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. 1. उवाम (*â*), 2. उवमिथ or उवम्य, 3. उवाम, 4. ऊपिय, 5. ऊपयुः, 6. ऊपतुः, 7. ऊपिम, 8. ऊप, १. ऊपुः, I A. 1. अवात्मं (§ 132), 2. अवात्सीः, 3. अवात्सीत, 6. अवात्तां (§ 351), F. वत्सति, P. F. वत्ता, B. उप्तात् ॥ Pt. उपितः, Ger. उपित्वा, उप्स ॥ Pass. उप्ते, Aor. अवामि, Caus. वसयति, Aor. अवोचमत्, Des. विवत्सति, Int. वाचम्यते, वाचसि.

66. वद् *rad*, to speak.

P. वदति ॥ Pf. 1. उवाद (*â*), 2. उवदिथ, १. ऊदुः, I A. अवादोद्, F. वदिष्यति, B. उद्यात् ॥ Pt. उदितः, Ger. उदित्वा ॥ Pass. उद्यते, Aor. अवादि, Caus. वादयति, Aor. अवोचदत्, Des. विवदिषति, Int. वावद्यते, वावसि.

67. श्वि *śvi*, to swell, (टुञ्जोश्चि.)

P. श्वयति ॥ Pf. 1. शुशाव (*â*) or शिश्राव (*ô*), 2. शुश्रविथ or शिश्रविथ, 3. शुशाव or शिश्राव, 4. शुश्रुविथ or शिश्रविथ, 5. शुश्रुवपुः or शिश्रुवपुः, 6. शुश्रुवुः or शिश्रुवुः, I A. अश्वपीत, II A. अश्वत् or अशिश्रियत and अशृश्रवत्, F. श्वयिष्यति, P. F. श्वयिता, B. शृयात् ॥ Pt. शूनः ॥ Pass. श्वयते, Caus. श्वाययति, Aor. अशिश्रयत्, Des. शिश्रयिषति, Int. शेश्रयीयते or शोशृयते.

II. Âtmanepada Verbs.

68. एध *edh*, to grow.

P. एधते, I. एधत, O. एधेत, I. एधतां ॥ Pf. एधामास*, F. एधिष्यते, C. ऐधिष्यत, P. F. एधिता, I A. 1. ऐधिषि, 2. ऐधिषाः, 3. ऐधिष्ट, 4. ऐधिष्यहि, 5. ऐधिषाचां, 6. ऐधिषातं, 7. ऐधिष्यहि, 8. ऐधिदुं or अर्थ, 9. ऐधिषत, B. एधिषीष्ट ॥ Pt. एधितः ॥ Pass. एध्यते, Aor. ऐधि, Caus. Pres. एधयति, ते, Perf. एधयामास, F. एधयिष्यति, ते, Cond. ऐधयिष्यत्, ते, P. F. एधयिता, II A. ऐदिधत्, ते, B. एधयिषीष्ट, Des. ऐदिधियते.

69. ईक्ष् *īksh*, to see.

P. ईक्षते, I. ऐक्षत, O. ईक्षेत, I. ईक्षतां ॥ Pf. ईक्षांचक्रे, I A. ऐक्षिष्ट, F. ईक्षिष्यते, C. ऐक्षिष्यत, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. ऐक्षिषत्, Des. ईक्षिषियते.

70. दद् *dad*, to give.

P. ददते, I. अददत्, O. ददेत्, I. ददतां ॥ Pf. 3. दददे (§ 328, 1), 6. दददाते, १. दददिदे (Pân. vi. 4, 126), I A. अददिष्ट, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदीददत्, Des. ददिदिषते, Int. दादद्यते, दादसि.

* आस and अभूय are used in the Parasmaipada, अक्रे in the Âtmanepada. It is only in the passive that आस and अभूय take Âtmanepada terminations.

71. *प्यष्क shrashk*, to go.

P. प्यष्कते, I. अप्यष्कत ॥ Pf. प्यष्के, I A. अप्यष्किष्ट, F. प्यष्कियते, P. F. प्यष्किता, B. प्यष्किपीष्ट.

Note—The initial प् is not liable to become स्. (See No 45; Pāṇ. vi. 1. 64, 1. Colebrooke, p. 219.)

72. *ञृज् rij*, to go, to gain, &c.

P. अर्जते, I. आर्जत ॥ Pf. आर्ज्जे, I A. आर्जिष्ट, F. अर्जियते, P. F. अर्जिता, B. अर्जिपीष्ट ॥ Pass. अर्ज्यते (प्रार्ज्यते), Caus. अर्जयति, Aor. आर्जिजत्, Des. अर्जिजियते.

73. *स्वञ् स्वाञ्ज*, to embrace.

दङ् *dauś*, संज् *sañj*, स्वंज् *svañj* drop their nasal in the special tenses (Pāṇ. vi. 4, 25). See No. 62.

P. स्वञ्जते, I. अस्वञ्जत ॥ Pf. मस्वञ्जे or मस्वञ्जे (Pāṇ. i. 2, 6, vārt.), I A. 1. अस्वञ्जिष्ट, 2. अस्वञ्कयाः, 3. अस्वञ्क, 4. अस्वञ्कहि, 5. अस्वञ्कयाः, 6. अस्वञ्कयाः, 7. अस्वञ्कहि, 8. अस्वञ्क, 9. अस्वञ्कत, F. स्वञ्ज्यते, B. स्वञ्जीष्ट ॥ Pass. स्वञ्ज्यते, Caus. स्वञ्जयति, Des. मस्वञ्जते, Int. मास्वञ्जते, मास्वञ्कि.

74. *तप् trap*, to be ashamed, (तपूप्.)

P. तपते. I. अतपत ॥ Pf. 3. तेषे (Pāṇ. vi. 4, 122), 6. तेषाने, 9. तेषिरे, I A. 1. अतपिषि or अतपि, 2. अतपिष्टाः or अतप्याः, 3. अतपिष्ट or अतप, F. तपियते or तप्यते, B. तपिपीष्ट or तपिष्ट.

75. *तिज् tij*, to forbear.

P. तितिद्यते ॥ Pf. तितिद्याचक्रे, I A. अतितिद्याष्ट, F. तितिद्यियते, B. तितिद्यिपीष्ट ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. *पण् paṇ*, to praise.

P. पणायते, I. अपणायत ॥ Pf. पणायचक्रे or पेणे (without आय्). Thus likewise Aor. अपणायिष्ट or अपणिष्ट, F. पणायियते or पणियते, B. पणायिपीष्ट or पणिपीष्ट ॥ Caus. पाणयति, Aor. अपीपणत्, Des. पिपणियते, Int. पंपणयते.

Note—This verb (see No. 26) takes आय्, but, as it is mentioned by Pāṇini III. 1, 28, together with पन्, with which it shares but the meaning of to praise, it is argued that it does not take आय्, unless it means to praise. It is likewise argued that पण्, if it takes आय्, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण्, पणते he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix आय् may be kept in the general tenses (Pāṇ. III. 1, 31.)

77. *कम् kam*, to love, (कमु.)

P. कामयते, I. अकामयत ॥ Pf. कामयाचक्रे or चकमे, I A. अचिकमत or (withou आय्) अचकमत (Pāṇ. III. 1, 48, vārt.), F. कामियते or कामिय्यते, B. कामिष्ट or कामिष्टीष्ट ॥ Pass. कम्प्यते (â), Aor. अकामि (Pāṇ. VII. 3, 34, vārt.), Caus. कामयति, Des. चिकमियते or चिकामियते, Int. चंकम्प्यते.

Note—This verb in the special tenses takes आय्, like a verb of the Chur class, and Vṛiddhi (Pāṇ. III. 1, 30). In the general tenses आय् is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

78. अय् *ay*, to go.

P. अयते, I. आयत ॥ Pf. अयांचक्रे (Pân. III. 1, 37), I A. 1. आयिपि, 2. आयिषाः, 3. आयिह, 4. आयिष्यहि, 5. आयिषायां, 6. आयिषातां, 7. आयिष्यहि, 8. आयिष्वं or दुं, 9. आयिषत, F. अयिष्यते, B. अयिषीष्ट ॥ Caus. आययति, Des. अयिष्यते.

With परा it forms पलायते he flees (Pân. VIII. 2, 19), Ger. पलाय्य; with प्र. प्रायते; and with परि, पत्ययते.

79. ईह् *ih*, to aim.

P. ईहते, I. ऐहत ॥ Pf. ईहांचक्रे, I A. ऐहिष्ट, F. ईहिष्यते, B. ईहिषीष्ट ॥ Caus. ईहयति, Aor. ऐनिहत्, Des. ईजिहियते.

80. काश् *kás*, to shine, (काशृ.)

P. काशते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. अकाशिष्ट, F. काशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिष्यते, Int. चाकाशयते, चाकाष्टि.

81. कास् *kás*, to cough, (कास्.)

P. कासत ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372*).

82. सिव् *sir*, to serve, (पेव्.)

P. सेवते (परिपेवते) ॥ Pf. सिषेये, I A. असेविष्ट, F. सेविष्यते ॥ Caus. सेवयति, Aor. असिषेवत्, Des. सिसेविष्यते, Int. सेपेव्यते.

83. गा *gá*, to go, (गाङ्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगामि, 2. अगाम्याः, 3. अगाम् &c., F. गास्यते, B. गासीष्ट ॥ Pass. गीयते, Aor. अगामि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते ॥ Pf. 3. रुरुवे, 6. रुरुवाते, 9. रुरुविरे, I A. अरविष्ट ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375+).

85. दे *de*, to protect, (देङ्.)

P. द्यते ॥ Pf. 1. दिग्मे (Pân. VII. 4, 9), 2. दिग्यिषे, 3. दिग्मे, I A. 1. अदिषि, 2. अदिषाः, 3. अदित, F. दास्यते, B. दासीष्ट ॥ Pt. दत्तः ॥ Pass. दीयते, Caus. दापयति, Des. दिस्सते, Int. देदीयते.

Note—It is one of the वु verbs; दे, to protect, forms दायत in the present but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत्.)

P. द्योतते ॥ Pf. दिद्युते (Pân. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pân. I. 3, 91, III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिष्यते or दिद्योतिष्यते, Int. देद्युयते, देद्योति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasamāpāda (§ 367).

87. वृत् *vrī*, to be, (वृष्ट्.)

P. वर्तते ॥ Pf. वृष्टे, I A. अवर्तिष्ट or अवृत्तत्, F. वर्तिष्यते or वर्त्स्यति, B. वर्तिषीष्ट ॥ Caus.

वर्तयति, Aor. अवीवृत्तत् or अववर्तेत् (Pāṇ. vii. 4, 7), Des. विवर्तिष्यते or विवृत्सति, Int. वरीवृत्त्यते.

Note.—The verbs beginning with वृत्, i.e. वृत्, वृष, वृष, स्यंद, कृष, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pāṇ. 1. 3, 91-93). The same verbs do not take इ in their Parasmaipada tenses (Pāṇ. vii. 2, 59); as to कृष, see Pāṇ. vii. 2, 60, and 1. 3, 93.

88. स्यंद *syand*, to sprinkle or drop, (स्यंद.)

P. स्यंदते ॥ Pf. 1. सस्यंदे, 2. सस्यंदिषे or सस्यंत्से, 4. सस्यंदिवहे or सस्यंदहे, I A. 3. अस्यंदिह, 6. अस्यंदिपातां; or अस्यंत्त्र (6. अस्यंत्तातां), or II A. अस्यंदत् (not अस्यंदत्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्स्यति (Pāṇ. vii. 2, 59; see No. 87), B. स्यंदिपीष्ट or स्यंत्सीष्ट ॥ Pt. स्यन्त्रः, Ger. स्यंदित्वा or स्यंत्वा (Pāṇ. vi. 4, 31) ॥ Caus. स्यंदयति, Des. सिस्यंदिष्यते or सिस्यंत्स्यते or सिस्यंत्स्यति.

89. कृष *kṛip*, to be able, (कृष.)

P. कल्पते ॥ Pf. चकृषे, I A. 3. अकल्पिष्ट or अकृष, 6. अकृष्पातां, 9. अकृष्पतः or II Aor. Par. अकृषत्, F. कल्पिष्यते or कल्प्यते or कल्प्यति, P. F. 2. कल्पितासे or कन्नासे or कन्नासि, B. कल्पिपीष्ट or कृष्पीष्ट ॥ Pt. कृषः ॥ Caus. कल्पयति, Des. चिकल्पिष्यते or चिकृष्पति, Int. चलीकृष्यते or चलिकल्प्यते or चल्कल्प्यते.

90. व्यथ् *vyath*, to fear to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pāṇ. vii. 4, 68), I A. अव्यथिष्ट, F. व्यथिष्यते ॥ Pass. अव्यथे, Aor. अव्यथि (र्), (§ 462), Caus. व्यथयति, Des. विव्यथिष्यते, Int. वाव्यथ्यते, वाव्यथि.

91. रम् *ram*, to sport, (रम्.)

P. रमते: with वि, सा, परि, उप, optionally Parasmaipada; विरमति (Pāṇ. 1. 3, 83) ॥ Pf. रेमे, I A. अरंस्त, after prepositions अरंसीत्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, °रम्य or °रय ॥ Caus. रमयति, Aor. अरोरमत्, Des. रिरंसते, Int. रंस्यते, ररंसीति.

92. त्वर् *trar*, to hurry, (गित्वरा.)

The verbs ज्वर् *jvar*, त्वर् *trar*, सिव् *siv*, अक् *ar*, मक् *mar*, substitute जूर् *jūr*, तूर् *tūr*, सूस् *sūs*, ऊक् *ū*, मूक् *mū* (Pāṇ. vi. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः *jūrṇah*, तूर्णः *tūrṇah*, सूतः *srūtaḥ*, ऊतः *ūtah*, मूतः *mūtah*.

P. त्वरते ॥ Pf. तत्वेर, I A. 3. अत्वरिह, 8. अत्वरिध्वं or अत्वरिद्वं, F. त्वरिष्यते ॥ Pt. तूरीः (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अतत्वरत् (§ 375†), Des. तित्वरिषति, Int. तात्वर्थते, तोतृति.

93. सह् *sah*, to bear, (यह.)

P. सहते ॥ Pf. सेहे, I A. असहिह, F. सहिष्यते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढः, Adj. सद्यः (§ 456, 6) ॥ Pass. सद्यते, Caus. साहयति, Aor. असोषत्, Caus. Des. सिसाहयिषति, Des. सिसहिष्यते, Int. सासद्यते, सासोढि.

Note.—सह् and वह् change अ into ओ when अ would be followed by ह्, the result of the amalgamation of ह् with a following dental (§ 128). Pāṇ. vi. 3, 112.

III. Parasmaipada and Ātmanepada Verbs.

94. राज् *raj*, to shine, (राज्.)

P. राजति, °ते ॥ Pf. रराज, रराजे or रेजे (Pāṇ. vi. 4, 125), I A. अराजीत्, अराजिह,

F. राजिष्यति, °ते, B. राज्यात्, राजिषीष्ट ॥ Caus. राजयति, Aor. अरराजत्, Des. रिराजयति, °ते, Int. राराज्यते, राराहि.

95. खन् *khan*, to dig.

P. खनति * ॥ Pf. 3. चखान, 6. चखुः, 9. चखुः (§ 328, 3), I A. खनीत् (ā), (§ 348), but Ātm. खनिष्ट only, F. खनिष्यति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अचोखनत्, Des. चिखनिष्यति, °ते, Int. चंखन्यते or चाखायते (§ 391), चंखंति.

96. हृ *hri*, to take, (हृम्.)

P. हरति ॥ Pf. 1. जहार (ā), 2. जहर्ह, 9. जहुः, I A. अहारीत्, Ātm. अहत (§ 351), F. हरिष्यति, P. F. हर्ता, B. ह्रियात् ॥ Pt. हृतः, Ger. हृत्वा, Adj. हायेः ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिहरीष्यति, °ते, Int. जेहरीयते, जर्हंति &c.

97. गुह् *guh*, to hide, (गुह्.)

गुह् *guh* takes अ *a* before terminations beginning with vowels that would ordinarily require Guna.

P. गृहति ॥ Pf. 1. जुगृह, 2. जुगृहिष or जुगोट, 3. जुगृह, 4. जुगृहिष, 5. जुगृहपुः &c., Ātm. 1. जुगृहे, 2. जुगृषे or जुगृहिषे &c., I Aor. see § 362, F. गृहिष्यति or षोक्ष्यति, P. F. गृहिता or गोटा, Ben. Ātm. गृहिषीष्ट or षुक्षीष्ट (§ 345) ॥ Pt. गृहः, Adj. गुह्यः or गोह्यः (§ 457) ॥ Pass. गुह्यते, Aor. अगृहि, Caus. गृहयति, Aor. अजृगृहत्, Des. जुगृष्यति (§ 470), Int. जोगृह्यते, जोगोटि.

98. श्रि *śri*, to go, to serve, (श्रिम्.)

P. अयति ॥ Pf. 1. शिश्राय (ā), 2. शिश्रियिष, 3. शिश्राय, 4. शिश्रियिष, 5. शिश्रियपुः, II A. अशिश्रियत् (§ 371), F. अयिष्यति, B. अयात् ॥ Pass. अयते, Aor. अश्रायि, Caus. आययति, Aor. अशिश्रयत्, Des. शिश्रियिषति or शिश्रीयति (§ 471, 3; § 337, II. 3), Int. शेअीयते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयज (ā), (§ 311), 2. इयजिष or इयष्ट (§ 335, 3), 4. ईजिष, 5. ईजपुः, 6. ईजुः, 7. ईजिष, 8. ईज, 9. ईजुः, I A. 1. अयाक्षं, 2. अयाक्षीः, 3. अयाक्षीत्, 4. अयाक्ष, 5. अयाष्ट, 6. अयाष्टा, 7. अयाक्ष, 8. अयाष्ट, 9. अयाक्षुः, I Aor. Ātm. 1. अयक्षि, 2. अयष्टाः, 3. अयष्ट, 4. अयक्षहि, 5. अयक्षायाम्, 6. अयक्षताम्, 7. अयक्षहि, 8. अयष्टुं (not अयगध्वं), 9. अयक्षत्, F. यक्ष्यति, P. F. यष्टा (§ 124), B. इय्यात् (§ 393) ॥ Pt. इष्टः, Ger. इष्ट्वा, इज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयजत्, Des. यियक्षति, Int. यायज्यते, यायहि.

100. वप् *vap*, to sow, to weave, (वृवप्.)

P. वपति ॥ Pf. 1. उवाप (ā), 2. उवापिष or उवप्य, 9. ऊपुः, I A. अवाप्सीत्, Ātm. अवप्, F. वप्स्यति, P. F. वप्ता, B. उप्प्यात् ॥ Pt. उप्तः ॥ Pass. उप्प्यते.

* The Ātmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह् vah, to carry.

P. वहति ॥ Pf. 1. उवाह (*â*), 2. उवहिय or उवोट, 3. उवाह, 4. ऊहिय, 5. ऊहयुः, 6. ऊहयुः, 7. ऊहिम, 8. ऊह, 9. ऊहुः, I A. 1. अवाह, 2. अवाहीः, 3. अवाहीन्, 4. अवाह, 5. अवोट, 6. अवोटां, 7. अवाह, 8. अवोट, 9. अवाह्युः, I Aor. Âtm. 1. अवहति, 2. अवोटाः, 3. अवोट, 4. अवहति, 5. अवह्याणं, 6. अवह्यातां, 7. अवहसहि, 8. अवोदं, 9. अवह्यत, F. वक्ष्यति, P. F. वोटा, B. उवाह ॥ Pt. ऊदः, Adj. वाहः ॥ Pass. उह्यते, Caus. वाहयति, Aor. अवीवहत्, Des. विवहति, Int. वावहते, वावोदि.

102. वे we, to weave, (वेम्.)

P. वयति ॥ Pf. 3. ववौ, 6. ववतुः (or जवतुः), 9. वयुः (or जवुः); or 3. उवाय, 6. जवतुः, 9. जवुः (§ 311), I A. 1. अवासिपं, 2. अवासीः, 3. अवासीन्, Âtm. अवास्त, F. वास्यति, P. F. वाता, B. ज्यात्, Âtm. वासीष्ट ॥ Pt. उतः (Pân. vi. 4, 2) ॥ Pass. जयते, Caus. वाययति, Des. विवासति, Int. वावायते, वावाति.

103. जे hve, to emulate, to call, (जेम्.)

P. जयति ॥ Pf. 1. जुहाय (*â*), 2. जुहविष or जुहोष, 3. जुहाय, 4. जुहविष, II A. अहत् (§ 363), Âtm. अहत, or I A. अहस्त, F. ह्याम्यति, B. ह्यात् ॥ Pt. हतः, Ger. °हूय ॥ Pass. हूयते, Aor. अह्रायि, Caus. ह्याययति, Aor. अनूहवत् (§ 371), Des. जुहूपति, Int. जोहूयते, जोहोति.

Tud Class (Tudâdi, VI Class).

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् tud, to strike.

P. तुदति ॥ Pf. तुतोद, F. तोत्यति, P. F. तोत्ता, I A. अतोत्सीत्, Âtm. अतुत् ॥ Pt. तुत्तः, Ger. तुत्ता ॥ Pass. तुद्यते, Caus. तोदयति, Aor. अतूतुदत्, Des. तुतुत्सति, Int. तोतुद्यते, तोतोत्ति.

105. भ्रज् bhraj, to fry, (भ्रज्.)

भ्रज् bhraj takes Samprasârana before weakening terminations, the same as ग्रह grah, ज्या jyd, वय vay, व्यद्य vyadh, वश vaś, व्यश् vyach, व्यश् vaśch, प्रह् prachh (Pân. vi. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भ्रजति ॥ Pf. 1. बभ्रज, 2. बभ्रजिष or बभ्रह, 9. बभ्रजुः (Pân. 1. 2, 5), or बभ्रजै &c. (Pân. vi. 4, 47), I A. अभ्राजोत् or अभ्राजीत्, Âtm. अभ्रह or अभ्रहे, F. भ्रज्यति or भ्रज्येति, P. F. भ्रहा or भ्रहे, B. भ्रज्यात्, Âtm. भ्रजोष्ट or भ्रज्यिष्ट ॥ Pt. भ्रहः ॥ Pass. भ्रज्यते, Caus. भ्रजयति, Aor. अबभ्रजत् or अबभ्रजैत्, Des. विभ्रजति or विभ्रज्येति, Int. बरीभ्रज्यते.

106. कृष् krish, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. कषर्ष, I A. अकाशीत् or अकाशीत्, Âtm. अकृषत् or अकृष्ट, F. कष्येति or कष्यति, P. F. कषी or कषा, B. कृष्यात्, Âtm. कृषीष्ट ॥ Pt. कृष्टः ॥ Pass. कृष्यते, Caus. कषयति, Aor. अकषर्षत् or अकषीकृषत्, Des. विक्षयति, Int. बरीकृष्यते.

107. मुच् *much*, to loosen, (मुच्.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are, मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिप् *pis*, to form. (Pân. vii. 1, 59.)

P. मुञ्चति ॥ Pf. मुमोच, I A. समुचत्, Âtm. समुक्त (‡ 367), Des. मुमुक्षति or मोक्षते (‡ 471, 9).

108. विद् *vid*, to find. (विद्.)

P. विन्दति ॥ Pf. विवेद, II A. अविदत्, Âtm. अविन्न, F. वेत्स्यति or वेदिष्यति (‡ 332, 11) ॥ Pt. विन्नः.

109. लिप् *lip*, to paint.

P. लिप्यति ॥ Pf. लिलेप, II A. अलिपत् (‡ 367), Âtm. II A. अलिपत or I A. अलिप्त (‡ 367).

II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृत्.)

P. कृतति (see No. 107) ॥ Pf. चकत्, I A. अकतौत्, F. कर्त्तिस्यति or कर्त्स्यति (‡ 337, II. 2), P. F. कर्त्तिता, B. कृत्यात् ॥ Pt. कृत्तः ॥ Pass. कृत्यते, Caus. कर्त्तयति, Aor. अचकतौत् or अचीकृतत्, Des. चिकर्त्तिस्यति or चिकृत्सति (‡ 337, II. 2), Int. चराकृत्यते.

111. कुद् *kut*, to be crooked, to bend.

Certain verbs beginning with कुद् *kut* (Dhâtupāṭha 28, 73-108) do not admit of Guṇa or Vriddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pân. i. 2, 1; ‡ 345, nou.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिष, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोटि.

112. व्रश् *vraśch*, to cut, (व्रश्.)

P. वृक्षति (see No. 105) ॥ Pf. 1. वव्रश्, 2. वव्रश्चिष or वव्रश्, I A. अव्रक्षीत् or अव्राक्षीत् (‡ 337, I. 2), F. व्रक्षिष्यति or व्रक्ष्यति, B. वृक्ष्यात् ॥ Pt. वृक्शः.

113. कृ *kṛi*, to scatter.

P. किरति ॥ Pf. 3. चकार, 6. चकरतुः, 9. चकरुः (Pân. vii. 4, 11), I A. अकारीत्, F. करिष्यति or करोष्यति (‡ 340), B. कीर्यात् ॥ Pt. कीरुः ॥ Pass. कीर्यते, Caus. कारयति, Des. चिकरिष्यति.

Note—After उप and प्राप्, कृ takes an initial स् if it means to cut or to strike: उपस्किरति he cuts, उपचस्कार; प्रतिस्किरति he cuts or he strikes (Pân. vi. 1, 140, 141). Also अपस्किरते he drops (Pân. vi. 1; 142).

114. स्पृश् *spriś*, to touch.

P. स्पृशति ॥ Pf. पस्पृशे, I A. अस्पाक्षीत् or अस्पाक्षीत्, F. स्पृक्ष्यति or स्पृक्ष्यति, B. स्पृश्यात् ॥ Pt. स्पृशः ॥ Des. पिस्पृक्षति, Int. परीस्पृश्यते.

115. प्रश् *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिष or पप्रश्, 9. पप्रक्षुः (‡ 328), I A. अप्राक्षीत्, F. पृक्ष्यति, B. पृच्छ्यात् ॥ Pt. पृश्ः ॥ Pass. पृच्छ्यते, Caus. प्रच्छयति, Des. पिपृक्षिषति, Int. परीपृच्छ्यते.

116. मृज् *srīj*, to let off.

P. मृजति ॥ Pf. 1. मसर्ज, 2. मसर्जिथ or मस्रष्ट (see No. 48), I A. अघ्राहीत्, F. अघ्रयति ॥ Pt. मृष्टः.

117. मज्ज् *māj*, to sink, (मज्ज्.)

मज्ज् *māj* and नञ् *nas* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. 1. 60.)

P. मज्जति ॥ Pf. 1. ममज्ज, 2. ममज्जिथ or ममंक्थ, I A. 3. अमांक्षीत् (§ 345), 6. अमांक्षः, 9. अमांक्षुः, F. मंक्षयति, P. F. मंक्षा ॥ Pt. मज्जः, Ger. मंक्षा or मक्ता (§ 438) ॥ Caus. मज्जयति, Aor. अममज्जत्, Des. मिमंक्षति, Int. मामंक्ष्यते, मामंक्षि.

118. इष् *ish*, to wish, (इष्.)

P. इच्छति (see No. 31), I. ऐच्छत् ॥ Pf. 1. इयेष, 2. इयेषिथ, 3. इयेष, 4. ईषिव, 5. ईषयुः, 6. ईषतुः, 7. ईषिम, 8. ईष, 9. ईषुः, I A. ऐषीत्, F. ऐषिष्यति, P. F. एष्टा or ऐषिता (§ 337, II. 1) ॥ Pt. इष्टः Ger. इष्टा or ऐषित्वा ॥ Pass. इष्यते, Aor. ऐषि, Caus. ऐषयति, Aor. ऐषिषत्, Des. ऐषिषिषति.

III. Ātmanepada Verbs.

119. मृमृ, to die. (मृङ्.)

मृ *mri*, to die, though an Ātmanepada verb, takes Ātmanepada forms only in the special tenses, the aorist, and benedictive. (Pāṇ. I. 3. 61.)

P. म्रियते*, I. अम्रियत, O. म्रियेत, I. म्रिये ॥ Pt. 1. ममार, 2. ममर्थ, 3. ममार, 4. मम्विष, 5. मम्वयुः, I A. 1. अमृपि, 2. अमृयाः, 3. अमृत, F. मरिष्यति, P. F. मर्तास्मि, B. मृषीष्ट ॥ Pt. मृतः ॥ Pass. म्रियते, Caus. मारयति, Des. मुमूर्षति, Int. मेमृषीते.

120. दृद् *dri*, to observe, (दृङ्.)

P. द्रियते ॥ Pf. दद्रे, I A. अदृत, F. दरिष्यते, P. F. दत्ता, B. दृषीष्ट ॥ Pass. द्रियते, Caus. दारयति, Des. दिदरिष्यते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (*Dicādi*, IV Class).

I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिवु.)

P. दीष्यति (§ 143) ॥ Pf. दिदेव, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीष्यात् ॥ Pt. छूनः or छूतः (§ 442, 7), Ger. छूत्वा (§ 431, 1) or देविता ॥ Caus. देवयति, Des. दिदेविषति or दुद्वीषति (§ 474), Int. देदीष्यते.

122. नृत् *nrit*, to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननर्ते, 9. ननृतुः, I A. अननर्तोत्, F. नर्तिष्यति or नर्त्यति (§ 337, II. 2) ॥ Pt. नृत्तः ॥ Caus. नर्तयति, Aor. अननर्तेत् or अननीनृतत्, Des. निनर्तिषति or निनृत्यति.

* Final ञ् is changed to रि (§ 110) in the special tenses of Tud verbs, likewise before the य of the passive and benedictive (Pāṇ. VII. 4. 28). Afterwards रि again becomes रिय्, according to Pāṇ. VI. 4. 77.

123. जृ *jṛt*, to grow old, (जृप्.)

P. जीयेति * ॥ Pf. 3. जजार, 9. जनरुः (Guna, § 330) or जेरुः (§ 328, 2), I A. जनारीत् or II A. जनरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीयात् ॥ Pt. जीयीः ॥ Caus. जरयति (§ 462, 25), Des. निजरिषति or निजीयेति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in ओ *o* drop ओ *o* before the य *ya* of the Div class (Pāṇ. VII. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अश्यत्, O. श्येत्, I. श्यतु ॥ Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शायत् (§ 392) ॥ Pt. शान्तः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिश्रासति, Int. शश्रायते.

125. सो *so*, to finish.

P. म्यति ॥ Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. स्याय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सियासति, Int. सेपीयते.

126. व्य् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याथ (§ 311), 9. विविधुः, I A. 1. अव्यात्सं, 2. अव्यात्सीः, 3. अव्यात्सीत्, 4. अव्यात्स, 5. अव्याद्धं, 6. अव्याद्धां, 7. अव्यात्सम्, 8. अव्याद्ध, 9. अव्यात्सुः, F. व्यस्यति, P. F. व्यडा, B. विध्यात् ॥ Pt. विद्धः ॥ Pass. विध्यते, Caus. व्याधयति, Des. विव्यत्सति, Int. वेविध्यते.

127. तृप् *trip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्पे, 2. ततर्पिष्य or ततर्प्य or तत्रप्य, 3. ततर्पे, 4. ततृपिष्य or ततृप्य, I A. अतर्पीत् or अतर्पीत् (§ 337, I. 3) or अतर्पासीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्येति or तत्रप्यति, P. F. तर्पिता, तर्प्ता or त्रप्ता, B. तृपात् ॥ Pt. तृप्तः ॥ Pass. तृप्यते, Caus. तर्पयति, Aor. अतरीतृपत् or अततर्पेत्, Des. त्रितृप्यति or तितर्पिष्यति, Int. तरीतृप्यते.

128. मुह् *muh*, to be foolish.

P. मुह्यति ॥ Pf. 1. मुमोह, 2. मुमोहिष्य or मुमोग्ध or मुमोट, II A. अमुहत् (§ 367, पुषादि)†, F. मोह्यति or मोहिष्यति, P. F. मोग्धा or मोटा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुह्यते, Caus. मोहयति, Des. मुमुह्यति, मुमोहिषति or मुमुहिषति, Int. मोमुह्यते, मोमोग्धि or मोमोटि.

* Final ष्, changed to इर्, and lengthened before य्.

† The Śārasvatī gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमोहीत् (§ 337, I. 3, रधादि) or अमुहत् (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Śārasvatī, which is wrong in the Div class, might be referred to the Kṛi class.

129. नश् *naś*, to perish, (नश्.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः, II A. अनश्नत् (पुपादि) or अनेशत् (§ 366), F. नशियति or नंश्यति (see No. 117) ॥ Pt. नष्टः, Ger. नष्टा or नष्टा (§ 438).

130. शम् *śam*, to cease, (शम्.)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, श्रम् *śram*, भ्रम् *bhram*, क्षम् *ksham*, क्लम् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pāṇ. vii. 3, 74.)

P. शाम्यति ॥ Pf. 3. शशाम, 9. शेमुः, II A. अशामत्, F. शमियति, P. F. शमिता ॥ Pt. शांतः (§ 429), Ger. शांत्वा or शमित्वा ॥ Pass. शाम्यते, Caus. शामयति (§ 462) he quiets, but शामयते or ०ति he sees. (Dhātupāṭha 19, 70.)

131. मिद् *mid*, to be wet, (मिमिद्.)

मिद् *mid* takes Guṇa in the special tenses. (Pāṇ. xii. 3, 82.)

P. मेद्यति ॥ Pt. मित्रः wet, or मेदितः (§ 333, D. 2*).

II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *jā* in the special tenses. (Pāṇ. vii. 3, 79.)

P. जायते ॥ Pf. जले (§ 328, 3), I A. अनजिष्ट or अजडि (§ 413), F. अनिष्यते, P. F. जनिता, B. जनिपीठ ॥ Pt. जातः, Caus. जनयति, Des. मिजनिषते, Int. जाजायते or जंजयते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपादि (§ 412), 6. अपात्सतां, 9. अपात्सत, F. पत्यते, P. F. पत्ता, B. पत्सीष्ट ॥ Pt. पवः ॥ Caus. पादयति, Aor. अपीपदत्, Des. पित्सते (§ 471, 9), Int. पनीपद्यते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुबुधे. I A. 1. अभुत्सि, 2. अबुडाः, 3. अबुड or अबोधि, 4. अभुत्सहि, 5. अभुत्सापां, 6. अभुत्सतां, 7. अभुत्सहि, 8. अबुडं, 9. अभुत्सत, F. भोत्स्यते, P. F. बोडा, B. भुत्सीष्ट ॥ Pt. बुडः ॥ Caus. बोधयति, Aor. अबूबुधत्, Des. बुभुत्सते (बुध् of the Div class can never take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. vi. p. 104), Int. बोबुध्यते.

III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (नह्.)

P. नहति or ०ते ॥ Pf. 1. ननाह, 2. ननड (§ 130) or नेहिय, Âtm. नेहे, I A. 1. अनालं, 2. अनाली, 3. अनालीत्, 4. अनाल्स, 5. अनालं, 6. अनालां, 7. अनाल्स, 8. अनाल, 9. अनालुः, Âtm. 1. अनत्सि, 2. अनडाः, 3. अनड, 4. अनत्सहि, 5. अनत्सापां, 6. अनत्सतां, 7. अनत्सहि, 8. अनडं, 9. अनत्सत, F. नहति, P. F. नडा ॥ Pt. नहः, Ger. नह्वा, ०नह ॥ Pass. नहते, Aor. अनहि, Caus. नाहयति, Des. निनहते, Int. नानहते.

Chur Class (Churādi, X Class).

Parasmaipada Verbs only.

136. चुर् *chur*, to steal.

P. चोरयति ॥ Pf. चोरयांचकार, I A. अचुरत्, F. चोरयिष्यति, P. F. चोरयिता, B. चोर्यात् (§ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्यते, Caus. चोरयति, Des. चुचोरयिष्यति. No Intensive (§ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि, as a Chur verb, may form P. चययति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मिन् (§ 462, note) ॥ I A. अचीचयत् or अचीचयत्, B. चयात् or चय्यात्.

Note—Several Chur verbs are marked as मिन्, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are झप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति (§ 462, 2) ॥ I A. अचीकृतत् or अचिकीर्तत् (§ 377).

Su Class (Sṛādi, V Class).

I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (सुप्.)

P. सुनोति, I. 2. सुनु (§ 321 *) ॥ Pf. सुषाव, Âtm. सुषुवे, I A. असावीत् (§ 332, 4); the Sârasvatî allows also असौषीत् (but against Pân. VII. 2, 72), Âtm. असोष्ट; the Sâr. allows also असविष्ट (but see Pân. VII. 2, 72); F. सोष्यति, P. F. सोता, B. स्यात् ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषति, Int. मासूषये.

Note—The उ of नु may be dropt before terminations beginning with ष् or म्, and not requiring Guṇa: but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः, सुनुमः and सुन्मः, असनुव and असुन्व, असनुम and असुन्म; and Âtm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे, असनुवहि or असुन्वहि, असनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचेय or चिकेय or, according to Bharadvāja (§ 335, 3), चिचयिष्य or चिकयिष्य, 9. चिच्युः or चिक्युः, Âtm. चिच्ये or चिक्ये (Pân. VII. 3, 58), I A. अचेयीत्, Âtm. अचेष्ट, F. चेयति, P. F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चाययति (§ 463, II. 6, and No. 137), Des. चिचीयति or चिकीयति (Pân. VII. 3, 58), Int. चेचीयते.

141. कृत् *stṛi*, to cover, (कृप्.)

P. कृणोति ॥ Pf. तस्तार, Âtm. तस्तरे, I A. अस्तायीत्, Âtm. अस्तारिष्ट (not अस्तारीष्ट,

if स्वादि) or अस्मृत् (‡ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति (‡ 332, 5), P. F. स्तरीत, B. स्तरीत, Âtm. स्तरीषीष्ट or स्तरिषीष्ट (‡ 332, 5) || Pass. स्तरीते, Caus. स्तारयति, Des. तिलीर्यति, Int. तास्तरीते.

142. वृ *vrî*, to choose, (वृप्.)

P. वृणोति || Pf. 1. ववार (*û*), 2. ववरिष*, 3. ववार, 4. ववृष, 5. ववृषुः, 6. ववृतुः, 7. ववृम, 8. वव्र, 9. ववृः, I A. अवारीत् (‡ 332, 5), Âtm. अवरिष्ट or अवरीष्ट (‡ 340) or अवृत् (‡ 337, II. 4), F. वरिष्यति or वरीष्यति, P. F. वरिता or वरीता, B. व्रिषात्, Âtm. वरिषीष्ट (not वरीषीष्ट, Pân. vii. 2, 39) || Pass. व्रिषते, Aor. अवारि, Caus. वारयति, Des. विवरिषति, विवरीषति or वुवृषति, Int. वेव्रीषते.

II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति || Pf. निषाय (Pân. vii. 3, 56), I A. अहेषीत्, F. हेष्यति, P. F. हेता B. होयात् || Caus. हाययति, Aor. अनीहयत् (Pân. vii. 3, 56), Des. निषीषति, Int. नेषीषते.

144. शक् *śak*, to be able, (शक्.)

P. शक्नोति || Pf. 3. शशाक, 9. शेकुः, I A. अशकत्, F. अष्यति, P. F. शक्ता || Pt. शक्ता || Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशकत्, Des. शिष्यति, Int. शाशक्यते.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhû verbs, though as irregular. It substitutes शृ *śri* for श्रु *śru* in the special tenses.

P. 3. शृणोति, 6. शृणुतः, 9. शृण्वन्ति; 4. शृणुवः or शृण्वः || Pf. 1. शृण्वाव (*û*), 2. शृणोष (‡ 334, 8), 3. शृण्वाव, 4. शृणुव, 5. शृणुवपुः, 6. शृणुवतुः, 7. शृणुम, 8. शृणुव, 9. शृणुवुः, I A. अश्रौषीत्, F. श्रौष्यति, P. F. श्रौता, B. श्रूयात् || Pass. श्रूयते, Aor. अश्रावि, Caus. श्रावयति, Aor. अशृश्रवत् or अशिश्रवत् (‡ 475), Des. शृश्रूयते (Pân. i. 3, 57), Int. शोश्रूयते.

146. आप् *âp*, to obtain, (आप्.)

P. 3. आप्नोति, 4. आप्नुवः, 9. आप्नुवन्ति, I. आप्नोत्, O. आप्नुयात्, 1. 3. आप्नोतु, 2. आप्नुहि || Pf. आप, Aor. आपत्, F. आप्श्यति, P. F. आप्ता || Pt. आप्ता || Pass. आप्यते, Caus. आपयति, Aor. आपिषत्, Des. ईषति.

III. Âtmanepada Verbs.

147. अश् *aś*, to pervade, (अश्.)

P. 3. अश्नुते, 6. अश्नुवते, 9. अश्नुवन्ते, 4. अश्नुवहे, I. 1. अश्नुवि, 2. अश्नुयाः, 3. अश्नुत, 4. अश्नुवहि, 5. अश्नुवायां, 6. अश्नुवातां, 7. अश्नुमहि, 8. अश्नुध्वं, 9. अश्नुयत, O. अश्नुवीत, I. 1. अश्नुवै, 2. अश्नुव्य, 3. अश्नुतां, 4. अश्नुवावहे, 5. अश्नुयायां, 6. अश्नुवातां, 7. अश्नुवामहे, 8. अश्नुध्वं, 9. अश्नुवतां || Pf. 1. आनशे, 2. आनशिष or आनशे, I A. 1. आश्वि, 2. आश्वः,

* According to Pân. vii. 2, 13, we might form ववरीष; but Pân. vii. 2, 63, would sanction ववरिष. The special restriction, however, of ववरीष to the Veda in Pân. vii. 2, 64, is sufficient to fix ववरिष as the proper form in ordinary Sanskrit.

3. आह, 4. आह्वाह, 5. आह्वायां, 6. आह्वातां, 7. आह्वहि, 8. आह्वं, 9. आह्वत; or 1. आशिषि, 2. आशिषाः, 3. आशिष्ट, P. F. अष्टा or अशित, F. अश्वते or अशिश्यते, B. अशीष्ट or अशिषीष्ट ॥ Pt. अष्टः ॥ Pass. अश्यते, Aor. आशि, Caus. आश्रयति, Aor. आशिशत्, Des. अशिशियते, Int. अश्राश्यते.

Tan Class (Tanvâdi, VIII Class).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्यीत, I. तनुतां ॥ Pf. 3. ततान, 9. तेनुः, I. A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिष्ट or अतत (§ 369), 2. अतनिष्ठाः or अतयाः, F. तनिष्यति, P. F. तनिता, B. तन्यात्, Âtm. तनिषीष्ट ॥ Pt. ततः, Ger. तत्वा or तनित्वा ॥ Pass. तापते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनिष्यति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; अण् to go, अणोति or अणोति. तनादेरुपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण् *kshan*, to kill, (क्षय.)

P. क्षणोति ॥ Pf. अक्षाय, I. A. अक्षयीत् (§ 348*), Âtm. 3. अक्षयिष्ट or अक्षत, 2. अक्षणिष्ठाः or अक्षयाः.

150. क्षिण् *āshin*, to kill.

P. क्षिणोति or क्ष्योति ॥ I. A. अक्षेणीत् Âtm. अक्षेयिष्ट or अक्षित.

151. सन् *san*, to obtain, (अय.)

P. सनोति ॥ Pf. ससान, Âtm. सेने, I. A. असानीत् (â), Âtm. असनिष्ट or असात (Pân. II. 4, 79; VI. 4, 42).

152. कृ *kṛi*, to do, (कृष्.)

कृ *kṛi* before weak terminations becomes कर् *kar*, but before strong terminations कुरु *kur*. The *ṣ* of कर् *kar* is rejected, and the *y* of the optative, the Vikaraṇa उ *u* is rejected, but the final उ *u* is lengthened.

P. करोमि करोषि, 3. करोति, 4. कुर्वेः, 5. कुरुष्व, 6. कुरुतः, 7. कुर्वेः, 8. कुरुष्व, 9. कुरुते, 1. करवः, 2. अकरोः, 3. अकरोत्, 4. अकुर्वे, 5. अकुरुतः, 6. अकुरुतां, 7. अकुर्वे, 8. अकुरुत, 9. अकुर्वेत्, O. 1. कुर्वी, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करोतु, 4. करवाव, 5. कुरुत 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वेत् ॥ Pf. 1. अकार (â), 2. अकर्वे, 3. अकार, 4. अकृव, 5. अकृयुः, 6. अकुरुः, 7. अकृम, 8. अकृ, 9. अकृः, I. A. 1. अकार्षे, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्षे, 5. अकार्षे, 6. अकार्षी, 7. अकार्षे, 8. अकार्षे, 9. अकार्षेः, F. अकृषति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास, 5. क्रियासं, 6. क्रियास्तां, 7. क्रियास, 8. क्रियास, 9. क्रियासुः.

Âtmanepada : P. 1. कुर्वे, 2. कुरुष्वे, 3. कुरुते, 4. कुर्वेहे, 5. कुर्वीपे, 6. कुर्वीते, 7. कुर्वेहे, 8. कुरुष्वे, 9. कुर्वीते, I. 1. अकुर्वि, 2. अकुरुषाः, 3. अकुरुत, 4. अकुर्वेहि, 5. अकुर्वीषां, 6. अकुर्वीतां, 7. अकुर्वेहि, 8. अकुरुष्वं, 9. अकुर्वेत्, O. 1. कुर्वीय &c., I. 1. करवे, 2. कुरुष्व, 3. कुरुतां, 4. करवावहे, 5. कुर्वीषां, 6. कुर्वीतां, 7. करवामहे, 8. कुरुष्वं, 9. कुर्वीतां ॥ Pf. 1. अक्रे, 2. अकृषे, 3. अक्रे,

4. सकृवहे, 5. सक्रापे, 6. सक्राते, 7. सक्रमहे, 8. सकृदे, 9. सक्रिरे. I A. 1. सकृति, 2. सकृपाः, 3. सकृत, 4. सकृप्सहि, 5. सकृपार्था, 6. सकृपातां, 7. सकृप्सहि, 8. सकृत्. 9. सकृपत. F. करिष्यते, B. 3. कृपीष्ट, 8. कृपीदुं ॥

Pt. कृतः, Ger. कृत्वा ॥ Pass. क्रियते, Aor. सकारि, Caus. कारयति, Aor. सवीकृत, Des. चिकीर्षति. Int. चेक्रीयते. चर्कति &c., or चर्करीति &c. (§ 490).

Kri Class (Kryādi, IX Class).

I. Parasmaipada and Âtmanepada Verbs.

153. क्री *kri*, to buy, (डुक्रोप.)

P. क्रीणाति ॥ Pf. 1. चिक्राय (*ā*), 2. चिक्रयिष or चिक्रय, 3. चिक्राय. 4. चिक्रयिष, 5. चिक्रयिषुः, 6. चिक्रयितुः, 7. चिक्रयिम, 8. चिक्रय, 9. चिक्रियुः, I A. सक्रीपीत्. Âtm. सक्नेह, F. क्रेष्यति, P. F. क्रता, B. क्रोयात्. Âtm. क्रेषीष्ट ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीयति, Int. चेक्रीयते.

154. मी *mī*, to kill, (मीघ.)

The roots मी *mī*, मि *mi* (Su), and दी *dī* (Div) take final *ā* whenever their ई *i* or इ *i* would be liable to Guṇa or Vriddhi, and in the gerund in *yā* (§ 452). Pāṇ. vi. 1, 50.

P. मीनाति ॥ Pf. 1. ममौ, 2. ममाय or ममिष, 3. ममौ. 4. मिम्यिष, 5. मिम्युषुः, 6. मिम्यतुः, 7. मिम्यिष, 8. मिम्य, 9. मिम्युः, I A. समामोत् (§ 353), Âtm. समस्त (§ 353), F. माम्यति, P. F. माता, B. मीयात्. Âtm. मासोष्ट ॥ Pt. मीतः, Ger. मीत्वा, ममाय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. मित्सति (§ 471, 8), Int. मेमीचते.

155. स्तम्ब *stambh*, to support, (स्तम्बु.)

The verbs स्तम्ब *stambh*, स्तुम्ब *stumbh*, स्कम्ब *skambh*, खुम्ब *skumbh*, and स्कु *sku* may be conjugated as Kri or as Su verbs.

P. स्तभ्नाति or स्तभ्नीति &c., I. स्तभ्नात्, O. स्तभ्नीयात्, I. 1. स्तभ्नानि, 2. स्तभान*, 3. स्तभ्नातु, 4. स्तभाष, 5. स्तभ्नीत, 6. स्तभ्नीतां, 7. स्तभाष, 8. स्तभ्नीत, 9. स्तभ्नु ॥ Pf. तस्तम्ब, I A. अस्तभीत् or II A. अस्तभत् (§ 367), F. स्तम्भिष्यति, P. F. स्तम्भिता, B. स्तभ्यात् ॥ Pt. स्तम्बः, Ger. स्तम्भित्वा or स्तम्भा ॥ Pass. स्तम्भ्यते, Caus. स्तम्भयति, Des. तस्तम्भिष्यति, Int. तास्तम्भ्यते.

156. पू *pū*, to purify, (पूय.)

The Kri verbs beginning with पू *pū* shorten their vowel in the special tenses (Pāṇ. vii. 3, 80).

They stand Dhātupāṭha 31, 12-32. The more important are, लृ *lū*, to cut, लृ *lū*, to cover, वृ *vri*, to choose, धृ *dhū*, to shake, पू *pri*, to fill, दृ *dri*, to tear, जृ *jri*, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपाव, Âtm. पुपुवे, I A. अपावीत्, Âtm. अपविह, F. पविष्यति, P. F. पविता ॥ Pt. पूतः, Ger. पूत्वा (पविता and पविता (§ 424) belong to पूह, पवते (Bhū class), see § 333. D) ॥ Pass. पूयते, Caus. पावयति, Aor. अपापयत्, Des. पुपूयति (पिपविष्यते belongs to पूह, पवते. Bhū class, Pāṇ. vii. 2, 74), Int. पोपूयते.

* Kri verbs ending in consonants form the 2nd pers. sing. imperative in स्तान्; § 321, note 2.

157. ग्रह *grah*, to take.

This root takes Samprasârana in the special tenses and before other weakening terminations.
(Pāṇ. vi. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीत, I. जगृह्णात्, Âtm. जगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत,
I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां || Pf. 1. जग्राह (ā), 2. जग्रहिष, 3. जग्राह, 4. जगृहिष,
5. जगृह्युः, 6. जगृहतुः, 7. जगृहिम, 8. जगृह, 9. जगृहुः, I A. 1. जग्रहीषं (§ 341 and § 348 *),
2. जग्रहीः, 3. जग्रहीत्, Âtm. 1. जग्रहीषि, 2. जग्रहीषाः, 3. जग्रहीह, F. ग्रहीष्यति, P. F.
ग्रहीता, B. गृह्णात्, Âtm. ग्रहीषीह || Pt. गृहीतः, Ger. गृहीत्वा || Pass. गृह्यते, Aor. जग्राहि,
Fut. ग्रहीष्यते or ग्रहिष्यते &c., Caus. ग्राहयति, Des. निगृह्यति, Int. जरीगृह्यते, जाग्रादि
(not जाग्रदि).

II. Parasmaipada Verbs.

158. ज्या *jyā*, to grow weak.

This root takes Samprasârana in the special tenses and before other weakening terminations.
(See No. 157.)

P. जिनाति, I. सजिनात्, O. जिनीयात्, I. जिनातु || Pf. 1. निज्यौ, 2. जिज्यिष or जिज्याष,
3. निज्यौ, 4. निज्यिष, I A. सज्यासीत्, F. ज्याम्यति, B. जीयात् || Pt. जीनः (जीतः as
participle would be wrong, see Pāṇ. viii. 2, 44; but it occurs in the sense
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,
Beiträge, vol. vi. p. 104), Ger. जीत्वा, °ज्याय || Caus. ज्यापयति, Des. निज्यासति,
Int. जेजीयते.

159. ज्ञा *jñā*, to know.

This verb substitutes ज्ञा *jā* in the special tenses. (Pāṇ. vii. 3, 79.)

P. जानाति, I. सजानात्, O. जानीयात्, I. जानातु || Pf. जज्ञौ, I A. सज्ञासीत्, F. ज्ञास्यति,
P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् || Pt. ज्ञातः || Pass. ज्ञायते, Aor. सज्ञायि, Caus. ज्ञपयति (ā),
(see § 462, II. 15), Aor. अजिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बंध् *bandh*, to bind.

P. बध्नाति, I. अबध्नात्, O. बध्नीयात्, I. बध्नातु || Pf. 1. बबंध, 2. बबंधिष or बबंध or
बबंध, I A. 1. अभ्रांसं, 2. अभ्रांसीः, 3. अभ्रांसीत्, 4. अभ्रांस, 5. अब्रांडं, 6. अब्रांडाः, 7. अभ्रांस,
8. अब्रांड, 9. अब्रांतुः, F. भंक्ष्यति, P. F. बंडा, B. बध्नात् || Pt. बडः, Ger. बद्धा || Pass.
बध्यते, Caus. बंधयति, Aor. अबबंधत्, Des. बिभंसति, Int. बाबध्यते, बाबंडि.

III. Âtmanepada Verbs.

161. वृ *vri*, to cherish, (वृङ्.)

P. वृणीते, I. अवृणीत्, O. वृणीयात्, I. वृणीतु || Pf. वव्रे, I A. अवरिह or अवरीह or अवृत्,
F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीह or वृषीह || Pt. वृत्तः ||
Pass. त्रिब्रते, Caus. वरयति (ā), Des. विवरिष्यते or विवरीष्यते, Int. वेव्रीयते, ववैति &c.
Contracted forms of the Des. and Int., वुवृषेति and वोवृष्येते.

Ad Class (Adādi, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अघि, 2. अत्ति, 3. अत्ति, 4. अहः, 5. अत्थः, 6. अत्तः, 7. अत्तः, 8. अत्थ, 9. अदंति, I. 1. आदं, 2. आदः (Pāṇ. vii. 3, 100)*, 3. आदत्, 4. आह, 5. आत्तं, 6. आत्तां, 7. आत्त, 8. आत्त, 9. आदन्, O. अद्यात्, I. 1. अदानि, 2. अद्धि†, 3. अद्, 4. अदाव, 5. अत्तं, 6. अत्तां, 7. अदाम, 8. अत्त, 9. अदंतु || Pf. 1. आद, 2. आदिष &c., or substituting अस् ||, 1. जघास (ः), 2. जघसिष, 3. जघास, 4. जघिष, 5. जघयुः, 6. जघतुः, 7. जघिम, 8. जघ, 9. जघुः, II A. 1. अघत्तं, 2. अघत्तः, 3. अघमत्, F. अत्थति, P. F. अत्ता, B. अद्यात् || Pt. जग्धः¶, Ger. जग्धा, °जग्ध (Pāṇ. ii. 4, 36) || Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des. जिघत्सति.

163. प्सा *psā*, to eat.

P. प्साति, I. 3. अप्सात्, 9. अप्सान् or अप्सुः (§ 322 †), O. प्सायात्, I. प्सातु || Pf. पप्सौ, I A. अप्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्सेयात् || Pass. प्सायते, Caus. प्सापयति, Des. पिप्सासति, Int. पाप्सायते.

164. मा *mā*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु || Pf. ममौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात् || Pt. मितः, Ger. मित्रा, °माय || Pass. मीयते, Aor. अमायि, Caus. मापयति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

165. या *yā*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु || Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात् || Pt. यातः || Pass. याये, Caus. यापयति, Aor. अयीयपत्, Des. यियासति, Int. यायायते.

166. ख्या *khyā*, to proclaim.

P. ख्याति, I. 3. अख्यात्, O. ख्यायात्, I. ख्यातु || Pf. अख्यौ, II A. अख्यात्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात् || Pt. ख्यातः || Pass. ख्यायते, Aor. अख्यायि, Caus. ख्यापयति, Aor. अचिख्यपत्, Des. चिख्यासति, Int. चाख्यायते.

167. वञ् वञ्, to desire.

This root takes Samprasāraṇa before the strong terminations of the special tenses, and in the weakening forms generally.

P. 1. वञ्मि, 2. वञ्मि (§ 125, 120), 3. वहि, 4. उञ्मः, 5. उञ्मः, 6. उञ्मः, 7. उञ्मः, 8. उञ्म, 9. उञ्मि, I. 1. अवञ्, 2. अवद्, 3. अवद्, 4. औञ्म, 5. औञ्म, 6. औञ्म, 7. औञ्म, 8. औञ्म, 9. औञ्म, O. उञ्मात्, I. 1. वञ्मि, 2. उञ्मि, 3. वहु, 4. वञ्माव, 5. उञ्म, 6. उञ्म, 7. वञ्माव,

* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to धि (Pāṇ. vi. 4, 101); § 321, note 1.

|| In the tenses where अद् is deficient, अस् is used instead.

¶ This is formed from अद् to eat, a reduplicated form of अस्. (Pāṇ. ii. 4, 36.)

8. उह, 9. उशंत्तु ॥ Pf. 3. उवाह, 9. उजुः, I A. उवाशीत् (ā), F. वशिष्यति, P. F. वशिता, B. उश्यात् ॥ Pass. उश्यते, Caus. वाहयति, Des. विवशिषति, Int. वावश्यते, वावष्टि.

168. हन् *han*, to kill.

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāṇ. vi. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes घ्न *ghn* (Pāṇ. vii. 3, 54). In the aorist and benedictive वध् *padh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from यत् *ghat*.

P. 1. हन्मि, 2. हंसि, 3. हंति, 4. हन्वः, 5. हयः, 6. हतः, 7. हन्मः, 8. हय, 9. घ्नंति, I. 1. अहनं, 2. अहन, 3. अहन्, 4. अहन्य, 5. अहतं, 6. अहतां, 7. अहन्म, 8. अहत, 9. अघ्नन्, O. हन्यात्, I. 1. हनानि, 2. जहि (Pāṇ. vi. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. घ्नंतु ॥ Pf. 1. जघान (ā), (Pāṇ. vii. 3, 55), 2. जघनिष or जघंष, 3. जघान, 4. जघिष, 5. जघयुः, 6. जघन्तुः, 7. जघिम, 8. जघ, 9. जघुः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. वध्यात् ॥ Pt. हतः, Ger. हत्वा, °हत्वा (§ 449) ॥ Pass. हन्यते, Apr. अघानि or अवधि (§ 407), Caus. घातयति, Aor. अजीघतत्, Des. जिघांसति, Int. जंघन्यते or जेघीयते (Pāṇ. vii. 4, 30, vârt., he kills), जंघंति.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vridhhi instead of Guṇa before weak terminations beginning with consonants. (Pāṇ. vii. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युषः, 6. युतः, 7. युमः, 8. युष, 9. युवंति, I. 1. अयवं, 2. अयौः, 3. अयोत्, 4. अयुव, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंतु ॥ Pf. 3. युयाव, 9. युयुवुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

170. रु *ru*, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई *ī* before all terminations of the special tenses beginning with consonants. (Pāṇ. vii. 3, 95.)

P. 1. रौमि or रवौमि, 2. रौषि or रवौषि, 3. रौति or रवीति, 4. रुवः or रुवोषः, 5. रूपः or रुवीषः, 6. रुतः or रुवीतः, 7. रुमः or रुवीमः, 8. रूप or रुवीष, 9. रुवंति, I. 1. अरवं, 2. अरौः or अरवीः, 3. अरौत् or अरवीत्, 4. अरुव or अरुवीष, 5. अरुतं or अरुवीतं, 6. अरुतां or अरुवीतां, 7. अरुम or अरुवीम, 8. अरुत or अरुवीत, 9. अरुवन्, O. रुयात् or रुवीयात्, I. 1. र्वाणि, 2. रुहि or रुवीहि, 3. रौतु or रवीतु, 4. र्वाव, 5. रुतं or रुवीतं, 6. रुतां or रुवीतां, 7. र्वाम, 8. रुत or रुवीत, 9. रुवंतु ॥ Pf. 3. रुराव, 9. रुरुवुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रुयात् ॥ Pt. रुतः ॥ Pass. रूपते, Caus. रावयति, Des. रुरुषति, Int. रोरुयते.

Note—The Sārasvatī gives अरौवीत्, रौष्यति, and रौता; but see § 332, 4. It likewise extends the use of ई *ī* to नु *nu* to praise.

171. इ *i*, to go.

P. 1. इमि, 2. इषि, 3. इति, 4. इवः, 5. इवः, 6. इतः, 7. इमः, 8. इष, 9. वंति, I. 1. आयं,

2. ऐः, 3. ऐत्, 4. ऐव, 5. ऐतं, 6. ऐतां, 7. ऐम, 8. ऐत, 9. आयन्, O. इयात्, I. 1. आयानि, 2. इहि, 3. एतु, 4. अयाव, 5. इतं, 6. इतां, 7. अयाम्, 8. इत, 9. यंतु ॥ Pf. 1. इयाय (â), 2. इययिष or इयेय, 3. इयाय, 4. ईयिव, 5. ईययुः, 6. ईयतुः, 7. ईयिम, 8. ईय, 9. ईयुः, I A. 1. अगां (Pân. II. 4, 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम, 8. अगात, 9. अगुः (॥ 368), F. एष्यति, P. F. एता, B. इयात् ॥ Pt. इतः, Ger. इत्वा, इत्स ॥ Pass. इयते, Aor. अगापि (॥ 404), Caus. गमयति (Pân. II. 4, 46), Des. निगमिषति (Pân. II. 4, 47). But see ॥ 463, II. 1, and ॥ 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् *vid*, to know.

P. 1. वेसि, 2. वेसिस्, 3. वेसिन्, 4. विद्धः, 5. विव्यः, 6. विवः, 7. विसः, 8. वित्य, 9. विदंति, I. 1. अवेदं, 2. अवेः or अवेत् (Pân. VIII. 2, 75), 3. अवेत् (॥ 132^{ss}), 4. अविविद्ध, 5. अविसं, 6. अविविन्नां, 7. अविस, 8. अविविन्, 9. अविदन् or अविदुः, O. विद्यात्, I. 1. वेदानि (or विदांकरवाणि &c., Pân. III. 1, 41), 2. विद्धि, 3. वेनु, 4. वेदाव, 5. विसं, 6. विवः, 7. वेदाम, 8. वित्, 9. विदंतु ॥ Pf. विवेद or विदांचकार (॥ 326), I A. अवेदीत्, F. वेदिष्यति, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद्, 2. वेत्स्य, 3. वेद, 4. विद्ध, 5. विदयुः, 6. विदतुः, 7. विस, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदिता ॥ Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवोविदत्, Des. विविदिषति (Pân. I. 2, 8), Int. वेविद्यते, वेवेत्ति.

173. अस् *as*, to be.

P. 1. अस्मि, 2. असि, 3. अस्ति, 4. स्तः, 5. स्यः, 6. स्तः, 7. स्मः, 8. स्य, 9. संति, I. 1. आसं, 2. आसीः, 3. आसीत्, 4. आस्व, 5. आस्तं, 6. आस्तां, 7. आसाम्, 8. आस्त, 9. आसन्, O. 1. स्यां, 2. स्याः, 3. स्यात्, 4. स्याव, 5. स्यातं, 6. स्यातां, 7. स्याम, 8. स्यात, 9. स्युः, I. 1. असानि, 2. एषि, 3. अस्तु, 4. असाव, 5. स्तं, 6. स्तां, 7. असाम्, 8. स्त, 9. संतु ॥ Pf. 1. आस, 2. आसिष, 3. आस, 4. आसिव, 5. आसयुः, 6. आसतुः, 7. आसिम, 8. आस, 9. आसुः; Âtm. 1. आसे, 2. आसिषे, 3. आसे, 4. आसिवहे, 5. आसाये, 6. आसाते, 7. आसिमहे, 8. आसिध्वे, 9. आसिरे †.

174. मृज् *mrij*, to cleanse, (मृजू.)

This verb takes Vridhhi instead of Guṇa (Pân. VII. 2, 114); it may take Vridhhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मर्जि, 2. मर्जिस्, 3. मर्जिन् (॥ 124), 4. मृञ्चः, 5. मृञ्चः, 6. मृञ्चः, 7. मृञ्चः, 8. मृञ्च, 9. मृञ्चन्ति or मर्जन्ति, I. 1. अमर्जं, 2. अमर्दं, 3. अमर्दं, 4. अमृञ्च, 5. अमृञ्चं, 6. अमृञ्चां, 7. अमृञ्चम्, 8. अमृञ्च, 9. अमृञ्चन् or अमर्जन्, O. मृञ्चात्, I. 1. मर्जानि, 2. मृञ्चुः, 3. मर्जुः, 4. मर्जाव, 5. मृञ्चं, 6. मृञ्चां, 7. मर्जाम्, 8. मृञ्च, 9. मृञ्चतु or मर्जंतु ॥ Pf. 1. ममर्जं, 2. ममर्जिष or ममर्जं, 3. ममर्जं, 4. ममर्जिष or ममर्जिष, 5. ममृञ्चयुः or ममर्जयुः, 6. ममृञ्चतुः or ममर्जतुः, 7. ममृञ्चिम् or ममर्जिम्, 8. ममृञ्च or ममर्जं, 9. ममृञ्चुः or ममर्जुः, I A. अमर्जन्ति or अमर्जन्ति, F. मर्जिष्यति or मर्जिष्यति, P. F. मर्जिता or मर्जा, B. मृञ्चात् ॥ Pt. मृञ्चः, Ger. मर्जित्वा or मृञ्चा, °मृञ्च, Adj. मर्जितव्यः or

† The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

माहेभ्यः, मृज्यः or माज्यैः (Pân. III. 1, 113) ॥ Pass. मृज्यते, Aor. समार्जि, Caus. मार्जयति, Des. मिमृक्षति or निमार्जयति, Int. मरीमृज्यते, मर्माहे.

175. वच् *vach*, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्तुः, 4. वक्ष्यः, 5. वक्ष्यः, 6. वक्तुः, 7. वच्मः, 8. वक्ष्य, 9. वदंति or वृवंति*, I. 1. अवचन्, 2. अवक्ष्, 3. अवक्, 4. अवच्य, 5. अवक्षन्, 6. अवक्तां, 7. अवच्यन्, 8. अवक्ता, 9. अवदन्*, O. वच्मात्, I. 1. वचानि, 2. वग्धि, 3. वक्तु, 4. वचाय, 5. वक्ते, 6. वक्तां, 7. वचाम, 8. वक्तु, 9. वदन्तु* ॥ Pf. 3. उवाच, 9. ऊचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्चात् ॥ Pt. उक्तः ॥ Pass. उच्यते, Aor. अवचि, Caus. वाचयति, Aor. अवीचचत्, Des. विवक्षति, Int. वावच्यते.

176. रुद् *rud*, to cry, (रुदिर.)

The verbs रुद् *rud*, स्वप् *svap*, श्वास *śvas*, अन् *an*, जक्ष *jaksh* take इ *i* before the terminations of the special tenses beginning with consonants, except य *y* (Pân. VII. 2, 76). Before weak terminations consisting of one consonant, ई *i* is inserted (Pân. VII. 3, 98); or, according to others, अ *a* (Pân. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिषि, 3. रोदिति, 4. रुदिवः, 9. रुदंति, I. 1. अरोदं, 2. अरोदोः or अरोदः, 3. अरोदीत् or अरोदत्, 4. अरुदिव, 9. अरुदन्, O. रुद्यां, I. 1. रोदानि, 2. रुदिहि, 3. रोदिदु, 4. रोदाय, 5. रुदिहं, 6. रुदितां, 7. रोदाम, 8. रुदित, 9. रुदन्तु ॥ Pf. रुरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् ॥ Pt. रुदितः ॥ Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुदत्, Des. अरुदिषति or रुरोदिषति, Int. रुरुद्यते.

177. जक्ष *jaksh*, to eat, to laugh ॥

Seven verbs, जक्ष *jaksh*, जागृ *jāgri*, to wake, दरिद्रा *daridrā*, to be poor, चकास् *chakās*, to shine, शास् *śās*, to rule, दीप्ति *dīdhi*, to shine, वेचो *rerī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. अजक्षीत् or अजक्षत्, 9. अजक्षुः (§ 321†) ॥ Pf. जजक्ष, I A. अजक्षीत्, F. जक्षिष्यति.

178. जागृ *jāgri*, to wake. (Pân. VI. 1, 192, accent.)

P. 1. जागर्मि, 2. जागर्षि, 3. जागर्ति, 4. जागृवः, 5. जागृषः, 6. जागृतः, 7. जागृमः, 8. जागृष, 9. जाग्रति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृव, 5. अजागृतं, 6. अजागृतां, 7. अजागृम, 8. अजागृत, 9. अजागरुः, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागृन्, 4. जागराय, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जागरतु ॥ Pf. 3. अजागार or जागराचकार (Pân. III. 1, 38), 9. अजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागरोत् ॥ Pt. जागरितः ॥ Pass. जागर्ते, Aor. अजागारि, Caus. जागरयति, Des. निजागरिषति. No Intensive.

* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

॥ जक्ष् to eat, from वच्; जक्ष् to laugh, from हच्.

179. दरिद्रा *daridrā*, to be poor. (Pāṇ. vi. 1, 192, accent.)

In दरिद्रा *daridrā* the final आ *ā* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pāṇ. vi. 4, 114). Before strong terminations beginning with vowels the आ *ā* is lost (Pāṇ. vi. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्रानि, 4. दरिद्रिबः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रतां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्राणि. 2. दरिद्रिहि, 3. दरिद्रात्, 4. दरिद्राय, 5. दरिद्रानं, 6. दरिद्रतां, 7. दरिद्राम, 8. दरिद्रित, 9. दरिद्रु ॥ Pf. ददरिद्रौ or दरिद्रांश्चार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रौ or अदरिद्रासौ (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pāṇ. vi. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्राता).

180. शास् *śās*, to command, (शासु.) (Pāṇ. vi. 1, 188.)

शास् *śās* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pāṇ. vi. 4, 34.)

P. 1. शास्मि, 2. शास्सि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशाः or अशात्, 3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः, O. शिष्यात्, I. 1. शास्मि, 2. शापि (§ 132), 3. शासु, 4. शासाव, 5. शिष्टं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शासु ॥ Pf. शशास, II A. अशिषत्, F. शासिष्यति, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शासयति, Des. शिशिष्यति, Int. शिशिष्यते.

II. Âtmanepada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षिङ्.)

P. 1. चक्षे, 2. चक्षे, 3. चक्षे, 4. चक्षहे, 5. चक्षाये, 6. चक्षते, 7. चक्षहे, 8. चक्षे, 9. चक्षते, I. 3. अचक्ष, 9. अचक्षत, O. चक्षीत, I. चक्षं ॥ Pf. चचक्षे.

The other forms are supplied from ख्या or कशा, the Red. Perf. optionally, Pāṇ. II. 4, 54, 55): Pf. चख्यो ॥ II A. अख्यत् or ण, F. ख्यास्यति or णे, B. ख्यायात् or ख्येयात्, or Âtm. आसांष्ट.

182. ईज् *îs*, to rule.

The root ईज् *îs* takes इ *i* before the 2nd pers. sing. present and imperative (Pāṇ. vii. 2, 77).

ईज् *îs* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pāṇ. vii. 2, 78). The commentators, however, extend the latter rule to ईज् *îs*. See notes to Pāṇ. vii. 2, 78.

P. 1. ईसे, 2. ईशिषे, 3. ईरे, 8. ईशिष्ये, I. 3. रेह, 8. रेशिष्यं or रेह्यं, O. ईशीत, I. 1. ईसे, 2. ईशिष्व, 3. ईहां, 8. ईशिष्यं or ईह्यं ॥ Pf. ईशांश्चे, I A. रेशिष्ट.

183. आस् *ās*, to sit.

P. आस्ते. 1. आसत, O. आसीत, I. आस्तां ॥ Pf. आसांश्चे (pârt. आसीनः, Pāṇ. vii. 2, 83), I A. आसिष्ट, F. आसिष्यते.

184. सू *sû*, to bear, (सूङ्.)

P. सूते, I. असूत, O. सुवीत, I. 1. सुवे (Pāṇ. vii. 3, 88), 2. सूष्व, 3. सूतां, 4. सुवापहे, 5. सुवापां, 6. सुवातां, 7. सुवापहे, 8. सूध्यं, 9. सुवतां ॥ Pf. सुपुणे, I A. असिषिष्ट or असिषिष्टे

(§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट ॥ Pt. सृनः (Pân. VIII. 2, 45) ॥ Pass. सृयते, Aor. असावि, Caus. सावयति, Aor. असूपवत्, Des. सुसूपते (Pân. VIII. 3, 61), Int. सोषूयते.

185. शी *śi*, to lie down, to sleep, (शीङ्.)

The verb शी *śi* takes Guṇa in the special tenses (Pân. VII. 4, 21), and inserts र in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेषे, 3. शेते, 4. शेयहे, 5. शयाचे, 6. शयाते, 7. शेमहे, 8. शेध्वे, 9. शेरते (Pân. VII. 1, 6), I. 1. अशयि, 2. अशेषाः, 3. अशेत, 4. अशेवहि, 5. अशयाथां, 6. अशयातां, 7. अशेमहि, 8. अशेध्वं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेप्य, 3. शेतां, 4. शयावहै, 5. शयाथां, 6. शयातां, 7. शयामहै, 8. शेध्वं, 9. शेतरां ॥ Pf. शिशये, I A. अशयिष्ट, F. शयिष्यते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pân. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिष्यते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pân. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अध्येत, 6. अध्येयातां (Sâr. II. 5, 8), 9. अध्येयत, O. अधीयीत, I. 1. अध्ये, 2. अधीप्य, 3. अधीतां, 4. अध्यावहै, 5. अधीयाथां, 6. अधीयातां, 7. अध्यामहै, 8. अधीध्वं, 9. अधीयतां ॥ Pf. अधिजगे (Pân. II. 4, 49), I A. 3. अध्येष्ट, 6. अध्येवातां, 9. अध्येयत, or 3. अध्यगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीयातां, 9. अध्यगीयत, F. अध्येष्यते, Cond. अध्येष्यत or अध्यगीष्यत, P. F. अध्येता, B. अध्येपीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अध्यागामि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापिपत् or अध्यजीगपत्, Des. अधीपिपति or अधिजिगांसते.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेष्मि, 2. द्वेसि, 3. द्वेष्टि, 4. द्विष्यः, 9. द्विषंति, I. 1. अद्वेधं, 2. अद्वेद्, 3. अद्वेद्, 4. अद्विष्य, 9. अद्विषन् or अद्विषुः (§ 321†), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विष्टु, 3. द्वेदु, 4. द्वेषाव, 5. द्विष्टं, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विषंतु ॥ Pf. दिद्वेय, I A. अद्विषत्, F. द्वेस्यति, P. F. द्वेष्टा, B. द्विष्यात्, Âtm. द्विषीष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्यते, Aor. अद्वेधि, Caus. द्वेचयति, Aor. अदिद्विषत्, Des. दिद्विषति, Int. देद्विष्यते, देद्वेष्टि.

188. दुह् *duh*, to milk.

P. 1. दोक्षि, 2. धोक्षि, 3. दोग्धि, 4. दुह्, 5. दुग्धः, 6. दुग्धः, 7. दुघः, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अघोक्, 3. अघोक्, 4. अदुह्, O. दुघ्यात्, I. 1. दोहानि, 2. दुग्धि, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अघुषत् &c. (see § 362), F. धोक्षति.

189. स्तु *stu*, to praise, (ष्टुम्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुवः or स्तुवीः, 9. स्तुवंति, I. 1. अस्तवं, 2. अस्तीः or अस्तवीः, 3. अस्तौत् or अस्तवीत्, 4. अस्तुव or अस्तुवीव, 9. अस्तुवन्, O. स्तुयात्, Âtm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौदु

or स्तवीतु ॥ Pf. 3. तुहाव, 2. तुहोव, 6. तुहुवतुः, 9. तुहुवुः, I A. अस्तावीत् (§ 338, 3), Âtm. अस्तोह, F. स्तोषति, P. F. स्तोता, B. स्तूयात्, Âtm. स्तोवीह ॥ Pt. स्तुतः ॥ Pass. स्तूयते, Aor. अस्ताधि, Caus. स्तावयति, Aor. अतुहवत्, Des. तुहूयति, Int. तोहूयते, तोहोति.

190. ब्रू *brû*, to speak, (ब्रूम्.)

This verb takes ई *i* before weak terminations beginning with consonants in the special tenses (Pân. VII. 3, 93). The perfect आह *âha* may be substituted for five of the persons of the present (Pân. III. 4, 84). It is defective in the general tenses, where वच् *cach* (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or ब्राव्य, 3. ब्रवीति or आह, 4. ब्रूवः, 5. ब्रूयः or आहयुः, 6. ब्रूतः or आहतुः, 7. ब्रूयः, 8. ब्रूय, 9. ब्रूवति or आहुः, I. 1. अब्रवम्, 2. अब्रवीत्, 3. अब्रवोत्, 4. अब्रूव, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रूय, 8. अब्रूत, 9. अब्रूयन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाव, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रूयन्तु.

191. ऊर्णु *ûrnu*, to cover, (ऊर्णम्.)

This verb may take Vriddhi instead of Guṇa before weak terminations beginning with consonants (Pân. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pân. VI. 1, 8). In the general tenses the final उ *u*, before intermediate ई *i*, may or may not take Guṇa (Pân. I. 2, 3).

P. 3. ऊर्णीति or ऊर्णोति, 9. ऊर्णुवति, I. और्णोत्, O. ऊर्णुयात्, I. ऊर्णीतु or ऊर्णोतु ॥ Pf. 1. ऊर्णुनाव (*â*), 2. ऊर्णुनविष or ऊर्णुनुविष, 3. ऊर्णुनाव, 4. ऊर्णुनुविष, 5. ऊर्णुनुवतुः, 6. ऊर्णुनुवतुः, 7. ऊर्णुनुविम, 8. ऊर्णुनुव, 9. ऊर्णुनुवुः, I A. और्णवीत् or और्णुवीत् or और्णोवीत् (Pân. VII. 2, 6), F. ऊर्णुविषति or ऊर्णुनुविषति, B. ऊर्णुयात् ॥ Pass. ऊर्णुयते, Caus. ऊर्णुवयति, Aor. और्णुनवत्, Des. ऊर्णुनूयति or ऊर्णुनुविषयति or ऊर्णुनुविषति, Int. ऊर्णुनूयते, ऊर्णुनूयति.

Hu Class (Juhotyâdi, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice. (Pân. VI. 1, 192, accent.)

P. जुहोति, I. अनुहोत्, O. जुहुयात्, I. जुहोतु ॥ Pf. जुहाव or जुहवाचकार (§ 326), I A. अहौषीत्, F. होषति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अजूहवत्, Des. जुहूयति, Int. जोहूयते, जोहोति.

193. भी *bhî*, to fear, (भिभी.) (Pân. VI. 1, 192, accent.)

This verb may shorten the final ई *i* before strong terminations beginning with consonants in the special tenses. (Pân. VI. 4, 115.)

P. 3. बिभेति, 6. बिभीतः or बिभितः, 9. बिभ्यति, I. 3. अबिभेत्, 6. अबिभीतं or अबिभितं, 9. अबिभ्युः, O. बिभीयात् or बिभियात्, I. बिभेत् ॥ Pf. बिभाय or बिभवाचकार (§ 326), I A. अभेवीत्, F. भेषति, P. F. भेता, B. भोयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भावयति or भावयते or भीवयते (see § 463, II. 18). Des. बिभीषति, Int. बेभीयते, बेभेति.

194. *ह्री* *hrī*, to be ashamed. (Pāṇ. vi. 1, 192, accent.)

P. 3. जिह्मि, 6. जिह्मोतः, 9. जिह्मयति (§ 110), I. अजिह्मेत्, O. जिह्मीयात्, I. जिह्मेत् ॥ Pf. 3. जिहाय, 6. जिह्मयतुः, 9. जिह्मयुः or जिह्मयांचकार, I A. अह्मीयात्, F. ह्मयति, P. F. हेता, B. होयात् ॥ Pt. होतः or ह्रीतः (Pāṇ. viii. 2, 56) ॥ Pass. ह्रीयते, Caus. ह्रियन्ते, Aor. अजिह्मयत्, Des. जिह्मीयति, Int. जेह्रीयते.

195. *पृ* *prī*, to fill, to guard.

This verb, and others in which final *चृ* *ri* is preceded by a labial, changes the vowel into *उ* *ur*, except where the vowel requires Guṇa or Vṛiddhi. (Pāṇ. vii. 1, 102.)

P. 1. पिपिर्मि, 2. पिपिचि, 3. पिपिति, 4. पिपूर्वे, 5. पिपूर्चः, 6. पिपूर्ते, 7. पिपूर्ने, 8. पिपूर्चै, 9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्चै, 5. अपिपूर्ते, 6. अपिपूर्ता, 7. अपिपूर्म, 8. अपिपूर्त, 9. अपिपरुः, O. पिपूर्यात्, I. 1. पिपरानि, 2. पिपूर्हि, 3. पिपते, 4. पिपराच, 5. पिपूर्ते, 6. पिपूर्ता, 7. पिपराम, 8. पिपूर्त, 9. पिपुरतु ॥ Pf. 1. पपार (ā), 2. पपरिच, 3. पपार, 4. पपरिच, 5. पपरयुः or पप्रयुः, 6. पपरतुः or पप्रतुः, 7. पपरिच, 8. पपर, 9. पपरुः or पप्रुः (Pāṇ. vii. 4, 11, 12), I A. अपापीत्, F. परिच्यति (i), P. F. परिता or पपीता, B. पूर्यात् ॥ Pt. पूर्तः (Pāṇ. viii. 2, 57), पूर्णः, and पूरितः are referred to पूर (§ 442, 7), Ger. पूत्वा, °पूर्य ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपीपरत्, Des. पूर्येति or पिपरिचति (i), Int. पोपूर्यते, पापति.

Several optional forms are derived from another root *पृ*, with 'hort *चृ*. Thus, P. 3. पिपिति, 6. पिपृतः, 9. पिप्रति, I. 3. अपिपः, 6. अपिपृतां, 9. अपिपरुः, O. पिपृयात् ॥ I A. अपापीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. पेप्रियते (§ 481).

196. *हा* *hā*, to leave, (सोहाक.)

Reduplicated verbs ending in *आ ā* (except the *घृ* *ghu* verbs, see § 392 *) substitute ई *i* for आ *ā* before strong terminations beginning with consonants (Pāṇ. vi. 4, 113). The verb हा *hā*, however, may also substitute ई *i* (Pāṇ. vi. 4, 116).

P. 1. जहामि, 2. जहामि, 3. जहाति, 4. जहोयः (i), 5. जहोयः (i), 6. जहोतः (i), 7. जहोमः (i), 8. जहोत (i), 9. जहति, I. 1. अजहां, 2. अजहाः, 3. अजहात्, 4. अजहोय (i), 9. अजहुः, O. जयात् (Pāṇ. vi. 4, 118), I. 1. जहानि, 2. जहोहि (i) or जहाहि (Pāṇ. vi. 4, 117), 3. जहातु, 4. जहाय, 5. जहोत (i), 6. जहोतां (i), 7. जहाम, 8. जहोत (i), 9. जहतु ॥ Pf. 1. जहौ, 2. जहिय or जहाय, 3. जहौ, 4. जहिव, 5. जहयुः, 6. जहतुः, 7. जहिम, 8. जह, 9. जहुः, I A. अहामोत, F. हाम्यति, P. F. हाता, B. हयात् ॥ Pt. होतः, Ger. हित्वा (Pāṇ. vii. 4, 43), °हाय ॥ Pass. होयते, Caus. हापयति, Aor. अजोहयत्, Des. जिहायति, Int. जेहीयते.

197. *चृ* *ri*, to go.

P. 3. इयति, 6. इयतः, 9. इयति, I. 3. ऐयः (or ऐयत्), 6. ऐयतां, 9. ऐयरुः, O. इययात्, I. 1. इयराणि, 2. इयूहि, 3. इयते, 4. इयराय, 5. इयतं, 6. इयतां, 7. इयराम, 8. इयत, 9. इयतु ॥ Pf. 1. आर, 2. आरिच, I A. आरत्, 9. आरत् (§ 364), F. अरिच्यति, P. F. अता, B. अरात्.

II. Ātmanepada Verbs.

198. *मा* *mā*, to measure, (माङ्.)

P. 1. मिये, 2. मियोय, 2. मियोत, 4. मियोये, 5. मियाय, 6. मियात, 7. मियोमहे, 8. मियोध्व.

१. मिमते, I. 1. अमिमि, 2. अमिमीषाः, 3. अमिमोत, 4. अमिमीषहि, 5. अमिमाषां, 6. अमिमतां, 7. अमिमोमहि, 8. अमिमोम्ये, 9. अमिमत्, O. मिमीत, I. 1. मिमै, 2. मिमीष्य, 3. मिमीतां, 4. मिमाषहि, 5. मिमाषां, 6. मिमातां, 7. मिमामहे, 8. मिमीम्ये, 9. मिमतां || Pf. 1. ममे, 2. ममिमे, 3. ममे, 4. ममिषहे, 5. ममाषे, 6. ममाते, 7. ममिमहे, 8. ममिम्ये, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्य, 4. अमास्यहि, 5. अमासाषां, 6. अमासातां, 7. अमास्यहि, 8. अमास्यं, 9. अमास्यत्, F. मास्यते, P. F. माता, B. मासीष्ट || Pt. मिमः, Ger. मिम्या, °माय (not मीय, Pân. vi. 4, 69) || Pass. मीयते, Aor. अमायि, Caus. माययति, Des. मास्यते, Int. मेमीयते.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (डुभृम्.)

P. 1. विभर्मि, 2. विभर्षि, 3. विभर्ति, 4. विभृवः, 5. विभृयः, 6. विभृतः, 7. विभृमः, 8. विभृच, 9. विभर्ति, Âtm. 1. विभे, 2. विभृषे, 3. विभृते, I. 3. अविभः, 6. अविभृतां, 9. अविभरुः, Âtm. 3. अविभृत, 6. अविभृतां, 9. अविभृत, O. विभृयात्, Âtm. विभीत, I. 1. विभराणि, 2. विभृहि, 3. विभर्तु || Pf. 1. बभार (â), 2. बभर्ष, 3. बभार, 4. विभृष (॥ 334; Pân. vii. 2, 13) or विभरांचकार, I A. अभावीत्, Âtm. अभृत, F. भरिष्यति, P. F. भोता, B. धियात्, Âtm. भूवीष्ट || Pt. भृतः || Pass. धियते, Caus. भारयति, Des. भूरेष्यति or विभरिष्यति, if it follows the Bhû class (Pân. vii. 2, 49), Int. वेधीयते, बर्भर्ति.

200. दा *dā*, to give, (डुदाङ्.)

The घृ *ghu* verbs (§ 392*) drop आ *a* before strong terminations, when other reduplicated verbs (see No. 196) change आ *a* to ई *i*. (Pân. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददामि, 3. ददाति, 4. दद्वः, 5. दद्वः, 6. दद्वः, 7. दद्वः, 8. दद्वः, 9. दद्वि, Âtm. 1. ददे, 2. दद्वे, 3. दद्वे, 4. दद्वहे, 5. दद्वये, 6. ददाते, 7. दद्वहे, 8. दद्वे, 9. दद्वते, I. 1. अददां, 2. अददाः, 3. अददात, 4. अदद्वः, 5. अदद्वः, 6. अदद्वः, 7. अदद्वः, 8. अदद्वः, 9. अदद्वः, Âtm. 1. अददि, 2. अदद्वः, 3. अदद्वः, 4. अदद्वहि, 5. अदद्वयां, 6. अदद्वतां, 7. अदद्वहि, 8. अदद्वं, 9. अदद्वत्, O. दद्यात्, Âtm. ददीत, I. 1. ददानि, 2. देहि (Pân. vi. 4, 119), 3. ददातु, 4. ददाष, 5. दद्वं, 6. दद्वः, 7. दद्वः, 8. दद्वः, 9. दद्वः, Âtm. 1. दद्वै, 2. दद्वः, 3. दद्वः, 4. दद्वहे, 5. दद्वयां, 6. दद्वतां, 7. दद्वामहे, 8. दद्वं, 9. दद्वतां || Pf. 1. दद्वौ, 2. दद्विष or दद्वष, 3. दद्वौ, 4. दद्विष, 5. दद्वयुः, 6. दद्वतुः, 7. दद्विम, 8. दद्व, 9. दद्वः, Âtm. 1. दद्वं, 2. दद्विषे, 3. दद्वे, 4. दद्विषहे, 5. दद्वये, 6. दद्वते, 7. दद्विमरे, 8. दद्विष्ये, 9. दद्विरे, II A. 1. अदां, 9. अद्वः, Âtm. अद्विषि (see p. 184), F. दास्यति, ते, P. F. दाता, B. देयात्, Âtm. दासीष्ट || Pt. दद्वः (॥ 436), Ger. दद्व्या, °दाय || Pass. दीयते, Aor. अदायि, Caus. दाययति, Aor. अद्वीदयत्, Des. दद्विष्यति, Int. देदीयते, दादाति.

201. धा *dha*, to place, (डुधाम्.)

* This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. धन्वः &c. (॥ 118, note). The Pt. is हितः, Ger. हित्या, °धाय.

202. निज् nij, to cleanse, (णिजिर्.)

The verbs निज् nij, विज् vij, to separate, and विश् vish, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. 1. नेनेजि, 2. नेनेधि, 3. नेनेकि, 9. नेनिजति, I. 1. अनेनिजं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनिज्, 9. अनेनिजुः, O. नेनिज्यात्, I. 1. नेनिजानि, 2. नेनिगिथ, 3. नेनेक् ॥ Pf. निनेज, I A. अनेजीत् or II A. अनिजत्, F. नेज्यति, P. F. नेक्ता, B. निज्यात्, Âtm. निखीष्ट ॥ Caus. नेजयति, Aor. अनीजत, Des. निनिजति, Int. नेनिज्यते, नेनेकि.

Rudh Class (Rudhādi, VII Class).

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् rudh, to shut out, (रुधिर्.)

P. रुधि, I. अरुणत्, O. रुध्यात्, I. रुधु ॥ Pf. 1. रुरोथ, 2. रुरोथिथ, 3. रुरोथ, 7. रुरुथि, 9. रुरुथुः, I A. अरौत्सीत् or II A. अरुथत्, Âtm. अरुड, F. रोथयति, P. F. रोडा, B. रुध्यात्, Âtm. रुलीष्ट ॥ Pt. रुडः, Ger. रुड्वा, °रुध्य ॥ Pass. रुध्यते, Aor. अरोथि, Caus. रोथयति, Des. रुरुथति, Int. रोरुध्यते, रोरोडि.

II. Parasmaipada Verbs.

204. शिश् शिश्, to distinguish, (शिषु.)

P. 1. शिनमि, 2. शिनधि, 3. शिनहि, 4. शिष्वः, 5. शिंष्टः, 6. शिंष्टः, 7. शिंष्वः, 8. शिंष्ट, 9. शिंषति, I. 1. अशिनचं, 2. अशिनद्, 3. अशिनद्, 4. अशिष्व, 5. अशिंष्ट, 6. अशिंष्टां, 7. अशिंष्व, 8. अशिंष्ट, 9. अशिंषन्, O. शिंष्यात्, I. 1. शिनषाणि, 2. शिंष्टि (or शिंष्टि), 3. शिनष्टु ॥ Pf. शिशोथ, II A. अशिषत्, F. शेक्षयति, P. F. शेडा, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शेक्षयति, Des. शिशिषति, Int. शेशिष्यते, शेशेष्टि.

205. हिंस् hims, to strike, (हिसि.)

P. हिनस्ति, I. 1. अहिनसं, 2. अहिनः or अहिनत्, 3. अहिनत् (§ 132), 4. अहिंस्, 5. अहिंस्, 6. अहिंस्तां, 7. अहिंस्, 8. अहिंस्, 9. अहिंसन्, O. हिंस्यात्, I. 1. हिनसानि, 2. हिंथि, 3. हिनस्तु ॥ Pf. जिहिंस, I A. अहिंसीत्, F. हिंसिषति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिषति, Int. जेहिंस्यते, जेहिंस्ति.

206. भञ्ज् bhañj, to break, (भन्जो.)

P. भनक्ति, I. अभनक्, O. भञ्यात्, I. भनक् ॥ Pf. अभंज, I A. अभञ्जीत्, F. भञ्जयति, P. F. भंक्ता, B. भञ्यात् ॥ Pt. भनः ॥ Pass. भञ्यते, Aor. अभंजि or अभानि (§ 407), Caus. भञ्जयति, Des. विभञ्जति, Int. भंभञ्यते, भंभंकि.

207. अञ्ज् añj, to anoint, (अञ्जू.)

P. अनक्ति, I. आनक्, O. अञ्यात्, I. अनक् ॥ Pf. आनंज, I A. आञ्जीत्, F. अञ्जयति or अञ्जति, B. अञ्यात् ॥ Pt. अनः, Ger. अंजित्वा or अंज्वा or अञ्जा (Pāṇ. VI. 4, 32; § 438), °अञ्य ॥ Pass. अञ्यते, Aor. अंजि, Caus. अंजयति, Aor. आंजिजत्, Des. अंजिजयति.

208. *तृह trih*, to kill, (तृह.)

This verb inserts *ये* instead of *य* before weak terminations beginning with consonants.
(Pân. vii. 3, 92.)

P. 1. तृयेषि, 2. तृयेषि, 3. तृयेदि, 4. तृंङः, 5. तृंङः, 6. तृंङः, 7. तृंङः, 8. तृंङ, 9. तृंहति,
I. 1. अतृणहं, 2. अतृणेद, 3. अतृणेद, 4. अतृंङ, 5. अतृंङ, 6. अतृंङां, 7. अतृंङ, 8. अतृंङ, 9. अतृंहन्,
O. तृंयात्, I. 1. तृणहानि, 2. तृंदि, 3. तृणेदु ॥ Pf. ततहे, I A. अतहीत् or अतृष्यत्, F. तर्हिष्यति
or तर्ष्यति, P. F. तर्हिता or तर्ढा, B. तृष्यात् ॥ Pt. तृढः ॥ Pass. तृष्यते, Aor. अतर्हि, Caus.
तर्ह्यति, Aor. अततहेत् or अतीतृहत्, Des. तितर्हिषति or तितृष्यति, Int. तपीतृषते, तपीतर्दि.

III. Âtmanepada Verbs.

209. *इंध indh*, to kindle, (मिइंधी.)

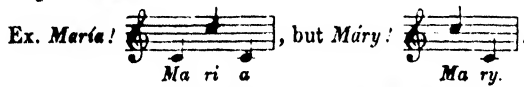
P. इंङे or इंधे, I. इंङ or इंध, O. इंधीत, I. 1. इन्धे, 2. इन्ध, 3. इंङां or इंधां ॥ Pf.
इंधांषक्रे (or इंधे, Pân. i. 2, 6), I A. इंधिष्ट, F. इंधिष्यते, P. F. इंधिता, B. इंधिषीष्ट ॥
Pt. इंङः ॥ Pass. इंध्यते, Caus. इंधयति, Des. इंदिषिषते.

APPENDIX II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanāgarī, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *trāyaḥ*, tres, but *tribhīḥ*, tribus, and *tritīya*, tertius; at *émi*, I go, but *imāḥ*, we go; at *bódhāmi*, I know, but *tuddmi*, I strike, at *vāktum*, to speak, but *uktāḥ*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Swara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxy*s, high pitch, *bary*s, low pitch, and that *perispómeno*s, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udatta* and the *svarita*. The *udatta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anuddatta*, i. e. without *udatta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anuddatta*, immediately preceding an *udatta* or *svarita* vowel, is sometimes called *anuddatatara* or *sannatara**. (Pāp. I. 2, 29-31.)

* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatara*, as if from *sannata*, depressed; it is, however, derived from *sansa*, the participle of *sad*, to sink.

In transliterated words I mark the *udatta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udatta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udatta* or original *svarita*, as phonetically *anuddattatara*. If the *anuddatta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té àvardhanta*, they grew, *té* has the *udatta*, & the *anuddatta*. If the two words coalesce into *te 'ecrdhanta*, then *e* takes the *svarita*. (2) *'ardhanta*. Similarly, *sruchí+ira* become *sruchīca*; *trí+āmbakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way:

The *udatta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anuddattatara* (*sannatara*), i. e. the *anuddatta* immediately preceding an *udatta* or *svarita* syllable. The sign of the *svarita* is $\bar{\text{—}}$, that of the *anuddattatara* is $_$.

Whenever we find a syllable marked by $_$, the sign of the *anuddattatara*, we know that the next syllable, if left without any mark, is *udatta*; if marked by $\bar{\text{—}}$, it is *svarita*.

Hence अग्निः is *agnīh*, कन्या is *kanyā*.

A monosyllabic word, if *udatta*, has no mark at all. Ex. यः *yāh*, नु *nú*.

A monosyllabic word, if *anuddatta*, is marked by $_$. Ex. वः *vah*, नः *nah*.

A monosyllabic word, if *svarita*, is marked by $\bar{\text{—}}$. Ex. स्रः *srah*.

§ 5. As a general rule every word has but one syllable either *udatta* or *svarita*, the rest of the syllables being *anuddatta*. Any syllable may have the accent. But if an *udatta* syllable is followed by an *anuddatta* syllable, its *anuddatta* is changed into what is called the dependent *svarita*. Ex. अग्निना *agnínā*. Here अग् *ag*, originally *anuddatta*, is pronounced and marked as *anuddattatara*; नि *ni* is *udatta*, and is therefore without any mark; ना *nā*, originally *anuddatta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anuddattatara*. Both may be treated as *anuddatta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anuddatta* syllables, they have all to be marked by the sign of *anuddattatara*. Ex. आप्नुवानः *āpnurānaḥ*; हृदयया *hridayyā*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit:

1. A word consisting of one syllable which has the *udatta*, is called *udatta*. Ex. यः *yāh*, नु *nú*, कः *kām*.
2. A word which has the *udatta* on the last syllable, is called *antodatta*. Ex. अग्निः *agnīh*, जनिता *janitā*.
3. A word which has the *udatta* on the first syllable, is called *ādyudatta*. Ex. इंद्रः *īndrah*, होता *hotā*.
4. A word which has the *udatta* on the middle syllable, is called *madhyodatta*. Ex. अग्निना *agnínā*, अग्निभिः *agnibhiḥ*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. कृत्वा *krvā*, स्रः *srah*.
6. A word which has the original *svarita* on the last syllable, is called *antusvarita*. Ex. कन्या *kanyā*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.
Ex. हृदय्या *hṛidayyāyā*.
8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.
Ex. स्वरे *svāṛṇe*.
9. A word without *udatta* or *svarita*, is called *sarvānudatta*. Ex. वः *vaḥ*, नः *naḥ*.
10. A word with two *udatta* syllables, is called *dvirudatta*; बृहस्पतिः *brīhaspātīḥ*. Here the first syllable is *udatta*, and is therefore not marked at all. The second syllable is *anudatta*, and according to rule would become *svarita*. But as the next syllable is *udatta* again, the *anudatta* becomes *anudattatara*, and is marked accordingly. The third syllable is *udatta*, and the last, originally *anudatta*, becomes *svarita*.
- In मित्रारुणौ *mitrārūṇau*, the first syllable is *anudatta*, but becomes *anudattatara*, because an *udatta* follows. The second syllable is *udatta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudatta*, becomes *svarita*, because it follows an *udatta*. The last syllable is *anudatta* and, as nothing follows, is left without a mark.
11. A word with three *udatta* syllables, is called *trirudatta*; इन्द्रबृहस्पतिः *indrābrīhaspātīḥ*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udatta* is followed by a word beginning with an *anudatta* syllable, the *anudatta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yāḥ + chā*, become यश्च *yāśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udatta*.

If a word ending in an *anudatta* is followed by a word beginning with an *udatta* or *svarita*, the *anudatta* becomes *anudattatara*. Ex. अजनयत् *ājanayat* + तं *tām* become अजनयत् *ājunayat tām*.

If a word ending in a *svarita*, which replaces an original *anudatta*, is followed by another word having the *udatta* on the first syllable, the general rule requires the *svarita*, being originally an *anudatta*, to become *anudattatara*, so that we have to write यश्च तत् *yāś cha tāt*. Here we see that यः *yāḥ* has the *udatta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anudattatara*. As च *cha* has the *anudattatara*, we see that it was originally *anudatta*, and became *anudattatara*, because the next syllable तत् *tāt* has the *udatta*, which need not be marked.

If instead of तत् *tāt*, which has the *udatta*, we put ह्यः *hyāḥ*, which has the *svarita*, we should have to write यश्च ह्यः *yāś cha hyāḥ*, the sign of the *svarita* on ह्यः *hyāḥ* showing first, that ह्यः *hyāḥ* cannot be *udatta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudatta*, for in that case it could not be preceded by an *anudattatara*.

If an original *svarita* follows after a final *udatta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. आत्मा *ātmā* + क्व *kvā* (Rv. i. 164, 4). Only, if an *udatta* followed after क्व *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anudattatara*.

If a word such as अरुणयुग्भिः *aruṇayūgbhiḥ*, having the *udatta* on *yūg*, stands by itself, it must have the *anudattatara* sign, not only under यु *ya*, which immediately precedes the *udatta* -yllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *udatta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudattatara* mark; अग्निररुणयुग्भिः *agnīr aruṇayūgbhiḥ*.

If instead of अग्निः *agnih* we put इन्द्रं *indram*, which has the dependent *svarita* on the last, *udatta* on the first syllable, then we write इन्द्रमरुणयुग्मिः *indram aruṇayugbhīḥ*, because there is no necessity for marking the *anudatta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udatta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्रे *krē*, which has the original *svarita*, is followed by तत्रे *tātra*, we could not write either क्रे तत्रे or क्रे तत्रे. In the former case we should lose the *anudattatara* required before every *udatta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropt, क्रे *kre* would be taken for an *anudatta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anudattatara* marks *, क्रे१ तत्रे, and thus enables us to indicate what was wanted, viz. that *krē* is *svarita*, and *tā* in *tātra* is *udatta*. Ex. उक्थ्यं + उपः become उक्थ्य१नुपः; खः + अव become ख१रव (Rv. I. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anudattatara* is marked both beneath the vowel and the numeral. Thus Rv. I. 105, 7. आध्यः + वृकः become आध्यो३वृकः. Rv. I. 157, 6. रथ्या + रथ्येभिः = रथ्या३ रथ्येभिः†.

Rv. x. 116, 7. पक्रः + अद्धि + इद्र become पक्रो३द्धि३द्र. Here *krō* and *'dhrīm* have the *svarita*, the first is marked by पक्रो३, the second by ३द्धि३.

Rv. x. 144, 4. यः + अस्रः become यो३स्रो†. This sinking of the voice, as here indicated, from the highest *svarita* to the lowest *anudattatara* pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules :

1. *Udatta* + *udatta* = *udatta* (Prāt. 197). Ex. जुबाणा + उप = जुबाणोप *jushāṇā + ūpa = jushāṇōpa*. अप्सु + आ = अप्सा *apsu + ā = apsvā*.
2. *Udatta* + *anudatta* = *udatta*. Ex. आ + इहि = एहि *ā + ihi = ēhi*. See exception b.
3. *Anudatta* + *anudatta* = *anudatta* (Prāt. 198). Ex. मधु + उदकं = मधूदकं *mādhū + uda-kam = mādhyūdakan*. प्रति + अट्श्रन् = प्रत्यट्श्रन् *prati + adṛśan = pratyadṛśan*.
4. *Anudatta* + *udatta* = *udatta*. Ex. इन्द्र + आ = इन्द्रा *indra + ā = indrā*. धेहि + अक्षितं = धेयक्षितं *dhehi + ākshitam = dheyākshitam*.
5. *Svarita* + *udatta* = *udatta*. Ex. क्रे + इत् = क्रेत् *krē + it = kvēt*. अद्युत्ये + अवसे = अद्युत्ये१वसे *adyūtyē + āvase = adyūtyē'vase* (Rv. I. 112, 24).
6. *Svarita* + *anudatta* = *svarita*. Ex. क्रे + इव = क्रेव *krē + iva = kvēva*. क्रे + इदानीं = क्रे३दानीं *krē + idānīm = kvēdānīm* (Rv. I. 35, 7).

There are, however, some exceptions :

- a. If *udatta* *i* coalesces with *anudatta* *ī*, the long *i* takes *svarita* (Prāt. 188, 199). Ex. सुचि + इव = सुचीव *sruchi + iva = sruchīva*. If, however, the first or second *i* is long, the contraction takes *udatta*. Ex. हि + ई = हीं *hi + īm = hīm* (Rv. x. 45, 4).
- b. If an *udatta* vowel becomes semivowel before an *anudatta* vowel, the *anudatta* vowel becomes *svarita* (Prāt. 188). Ex. योज + नु + इन्द्र = योना न्विन्द्र *yōja + nū + indra = yōjā*

* Some MSS. write क्रे१ तत्रे.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anudattatara* and *svarita*. In this case we should have to write रथ्या३ रथ्येभिः. But the fact is that in *rāthyebhīḥ* the first syllable has the *udatta*.

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 1 that the second *svarita* is not marked is against the authority of the MSS.

noṇdra. एव + हि + सम्य = एवा सम्य *evā + hi + asya = evā hyāsyo* (Rv. 1. 8, 8).

Also, नदी *nadī*, plur. नद्यः *nadyāḥ*, but gen. sing. नद्यः *nadyāḥ*, because in the former the termination is originally *anudatta*, in the latter *udatta*.

c. If an *udatta* e or o coalesces with an (elided) *anudatta* a, it takes *svarita* (Prāt. 188).

Ex. ते + अवर्धन्ते = तेऽवर्धन्ते *tē + avardhanta = tē 'vardhanta*.

According to Māṇḍūkya all *udatta* vowels coalescing with another *anudatta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāṣhika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Prasliṣṭa*, the accent of two vowels united into one (*samāveśa*, *ekībhāva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kṣaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anudatta*, if separated by consonants from the preceding *udatta*. Ex. अग्निमीळे *agnīm īle*.
5. *Vairitta* (or *pādavṛitta*), the *svarita*, replacing an *anudatta*, if separated by an hiatus from the preceding *udatta* (Prāt. 204). Ex. य ईदृ *yā indra**.
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kṣaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jātya* and the *kṣaipra* is said to be identical (Vāj. Prāt. I. 125).

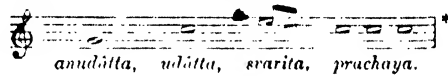
§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udatta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

* Besides the *tairovyañjana* and the *vairitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyañjana* is called *tairōvyañjana*. Ex. गोपतौ *gō 'patau*. If a word is divided in the Padapāṭha, the first half ending in a *svarita* preceded by an *udatta*, and the second half beginning with an *udatta*, the *svarita* is called *tāthābhāva*. Ex. तद्वृत्तवर्त्त. Here *ta* is *udatta*, *na* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udatta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthābhāva* is not mentioned in the first Prātisākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt. (120) it would perhaps be better to write *asamhitāvat* instead of *scasamhitāvat*; Weber, Ind. Stud. vol. IV. p. 137.

† See Bhāṣhika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udatta* and *scarita* in the Śatapatha-Brāhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātiśākhya (187 seq.), the *udatta* is high, the *anudatta* low; of the *scarita* or portion is higher than *udatta*, the rest like *udatta*, except if an *udatta* or *scarita* follows, in which case the voice sinks down to the *anudatta* pitch. This sinking down is called *kampa*, shaking. All *anudatta* syllables, following after *scarita* (whether original or dependent) are pronounced with *udatta* pitch (195), except the last, which is followed again by either *udatta* or *scarita*, and takes the low pitch of *anudatta* (196). This pronunciation of *anudatta* syllables with *udatta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudattatara* pitch being recognized in the Prātiśākhya,) which in their relative position may be represented by



Th is in मादयेस्व स्वगरे *mādīyasva svāṅgare*, मा *mā* is *anudatta*, दा *da* is *udatta*, य *ya* is *scarita*, स् *sa* is *anudatta*, स् *svā* is *scarita*, गरे *ṅare*, both *anudatta*, but pronounced like *udatta*.



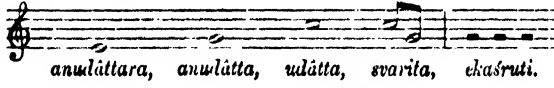
In सदधप्रमतिर्वसिष्ठः *sadadhapramatir vāsishṭhaḥ*, अ *a* is *udatta*, द *dab* is *scarita*, ध *dhuprama* are *anudatta*, but pronounced like *udatta*, ति *ti* is *anudatta*, ष *va* is *udatta*, ति *ṣish* is *scarita*. ठः *ṭhaḥ* is *anudatta*, but pronounced as *udatta*.



Other Śākhās vary in the pronunciation of the accents, as may be seen from their respective Prātiśākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātiśākhya with the rules of Pāṇini. According to Pāṇini (1. 2, 29 seq.) the *udatta* is high, the *anudatta* low, but the *scarita* is half high and half low, and the *anudattas* following after *scarita* (original or dependent) are pronounced monotonously (*ekāśruti*), while the last of them, immediately

* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anudatta* is *c*, the *udatta* would be *d*, and the *scarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udatta* and the *anudattas* if pronounced with *prachaya svara*.

preceding a new *udatta* or *svarita*, is lower than *anudatta*, and hence called *ṣannotara* or, by the commentators, *anudattatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



Ekaśruti is described as without any definite pitch (*traiśvargyāpavāda*), and might therefore be intended for mere monotonous *recitative* *.

* It is commonly used as synonymous with *prachita*; e. g. *udattamayam prachitam ekaśrutīti paryāyaḥ*, Vāj. Prāt. iv. 138.

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